

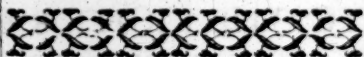
I wa # Lines
A *Hande*
SPIRITVALL COMBAT:
A TRYALL
OF A FAITHFVLL SOVLE
OR
CONSOLATION
IN
TEMPTATION.

Written in French by I. P.
CAMVS Bishope of Bel-
ley, and translated into
English by M. C. P. of the
Eng. Coll. of Doway.



AT DOWAY,
By the widowe of MARK WYON,
at the signe of the Phœnix.

M. DC. XXXII. *ES*



APPROBATIO.

CVM mihi testimonio
docti & probi viri con-
stet, nihil contineri in
hoc libello, A SPIRITVALL
COMBAT, à R. M. Q. D. I. P.
CAMO conscripto, & opere
D. M. C. fideliter in Angli-
cum verso, fidei aut moribus
aduersum, imprimatur.

GEORGIUS COLVENERIVS
S. Theol. Doctor & Pro-
fessor, ac librorum Censor.

Charlotte Linné
Her Book

Ch. Gave

TO THE RIGHT R.^D
AND RIGHT HONORABLE
L A D Y
THE L A D Y
MARIE PERCY
ABBESSE OF THE
ENGLISH MONAS-
TERIE OF OVR B. LA-
dye at Brussells.



A D A M E,

*This life is a warefare
vpon earth; we are all war-*

*

2

riers.

THE EPISTLE

*riers. There is a graunt giuen
of a hiden Manna: but to
such as fight, as fight law-
fully, as ouercome. There
is a blessing, a crowne, a
crowne of life promised:
but after tryall by temptatiō.
Heauen is our Land of Pro-
mis, yet if we be not fedd with
some consolation we runne
hazard to faile in the way.*

*This booke, a SPIRI-
TVALL COMBAT; A
TRYALL OF A FAITHEVLL
SOVLE; or, A CONSO-
LATION IN TEMPTA-
TION; (for which of the
three*

DEDICATORIE.

three is most proper, the Author makes doubt) seemes voluntarily and without constraint to referre vnto all these. As it exhibites a SPIRITVALL COMBATE, we may learne the posture, the defense, the comportment of a Spirituall Combatant; in a word, to fight, to fight lawfully, to overcome, to beare away the hidden Manna. As it expresseth a TRYALL OF A FAITHEVLL SOVLE, we may discouer in it, our owne defectes, our disordered fighting, our weaknes, want

THE EPISTLE

of courage; thence endeavour
to correct; to order; and as it
conteynes CONSOLATION,
to reuiue, solace, and reinforce
our decaying courage. This is
the whole scope & end. And,
MADAME, though I know,
that what is here in precept, is
your Honours in practise;
nor can I doubt, but that
your noble, obedient, and ver-
tuous Daughters, knowing
S. Iames his counsell, did
then make prouision against
temptation, when hearing
the diuine inuitations, and
seeing his goodnes, they in-
clined

DEDICATORIE.

clyned their eare to his E-
 uangelicall Councells, forgott
 their people, friends, fauo-
 rites, fathers Familie, to be-
 come Spouses to that hea-
 uenly King, who coueted
 their beautie, to walke a-
 mongst the lilies of chastitie
 in the forsaken wayes of the
 Heauenly Hierusalem. Yet
 can I neuer thinke, that too
 much water can be brought
 to the extinguishing of so
 common a flame, or too much
 skill atchined to fight with
 three so powrefull, and guile-
 full enemyes, the world, the

THE EPISTLE

flesh, and the Diuell: Your Honour will vouchsafe to patronise this poore peece, and propase it to your pious childrens viewes. I will not dare so much to distract you in your more serious affaires, as to inuite you to become a spectatrix of this Battell, since there is in it no feate you alreadie know not, yet this I dare promis, that if leasure permit you to cast an eye vpon it, you shall not faile to draw comfort from it, while you speculate: that in the aduise of a Pious and
learned

DEDICATORIE.

learned Bishope, which you
haue so long; frequently, and
happily practised; such ap-
probation giuing assurance;
such assurance dilating, and
as it were, blessing your
mynd: a mynd full of prime
nobilitie, pure Religion, solide
pietie, prudence, candor, and
native goodnesse. A pen that
had a designe to praise, could
not but ioy to addresse vpon
so rich a subiect, where the
most flourishing rethoricke
would fall short of a due
expression: where nobilitie
wonders to see it selfe gott to

the

THE EPISTLE

the toppe of perfection: perfection ioyes to be inshrined in so goodly a case, seated in so noble a heart. Where, in fine, euen enuie it selfe finds not what to dispraise, with any specious show of truth. But what I cannot speake, my strife shall be not to spoyle. I would not my pronenesse to please, (not seconded with performance,) should offend the respect I beare, and homage I desire to doe, to vertue in your Honour, which, I doubt not, will ingage some more able pen to register it in a

fixed

DEDICATORIE.

fixed monimēt for Posteritie.

While I, living in admiration of what I haue seene, but cannot say, may be numbred amongst,

Your Honours obseruant

and best wishing seruants

MILES CAR.



To the Reader.

THE litle starrs which doe occurre to the Reader all through the booke, are put to marke out the places wher the Author alluded to Scripture, yet rarely vsed the precise words therof, and therfor could not so well be put in a diuers letter. The booke was written to one afflicted with temptations of infidelitie or blasphemie, but may be applyed to any other temptation.

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F I N I S.

A
SPIRITVALL COMBATE
OR
A TRYALL
OF A FAITHFVLL SOVLE
BY TEMPTATION.
THE FIRST PART.

The Pastour's Dutie.

C H A P. I.

TH E Prince of the
Apostles commands
vs by God's order, to
be continually readie
to render an accompt of our
Faith, to whosoever shall de-

A mand

mand it; * Could I then, o Theopiste, turne a deafe eare to your friendly inuitation, without violating this diuine ordinance, and infringing brotherly charitie which we owe to euery one, as the great Apostle said, since God hath commended our neighbour, to euery one of vs; * and hath put downe in his law, that we should loue them as ouer selues? * And seeing by Gods prouidence I was ordayned to be one of the Pastours of his Church, am I not obliged by my state and condition, to contribute to the necessities of my bretheren, * vnlesse I would be lyable to the reproch, and expect the sad effect

fect of the dreadfull threatens,
which the diuine zeale, thun-
ders out by the mouth of one
of his Prophetes: woe be to
the Pastours, who feedethē-
selues; who eate the flesh, and
are couered with the woole
of their flocke; who sucke
the marrow and drinke the
milke, and yet nourish them
not: They doe not strengthen
that which is weake; cure not
that which is sicke; reioyne
not that which is broken; re-
duce not what is strayed; they
seeke not that which is lost;
so that the sheepe were scat-
tered, and exposed to the rage
of the rauinous beastes. But
behold I liue, saith our Lord,
and I will exact my flocke at

4 A SPIRITVALL

their hands. * And my hande
vpon them shall take ven-
gance of their blood. * And
behold,saith he by the organe
of another Trumpet, how
my people are led away ca-
ptiue, because they wanted
knowledge,*the knowledge
of Saintes * which doth re-
claime from the flauerie of
sinne, and enlarge vs with
that precious libertie, which
doth cast off the heauie yoke
of sinne, and which is the true
libertie of the children of
God. * Now to whom doth
it belong to communicate to
others this knowledge of the
God of knowledge, but to
those who are called the salt
of the earth, * and the light of
the

COMBATE.

the world, * who together
with the holy Ghost, re-
ceaved the knowledge of the
voice, * by the imposition of
hands in their ministerie; and
whose lipps keepe the *depo-
situm* of the diuine know-
ledge, who are to be a law,
and a Rule of life to their
subiectes, and to the soules of
whom they are liable to giue
an accompt? Shall it euer be
said, that the Samaritane
powred his wine and oyle,
into the wounds of the hurt-
man, * and performed euen
workes of supererogation,
to saue his life; and that yet
the Preist and Leuite shall
passe without pittie, not ca-
sting an eye of mercy vpon

6 A SPIRITVALL

him? * He, saith the beloued Disciple of our Sauour, who is possesse of good things, and seeing his brother in necessitie, shutts his bowells of mercy vpon him, with what face can he affirme, that the Charitie of God is in him? * No, saith he going on, whosoever saith he loues God, and yet takes no thought for the necessitie (he vnderstands spirituall and temporall.) Of his neighbour, is a lyar, and the truth of God doth not inhabit his soule. * Loue one another, saith the Apostle, to all Christians, with a brotherly, and mutuall charitie, * and beare one anothers burden, and so you shall fulfill the law
of

of CHRIST, *reputing your
selues each others members,
or rather members of IESVS
CHRIST; and that you doe
but compose one mysticall
body with him. But it doth
principally apertaine to the
Heades of the People, *which
are the Pastours, and who
haue the bands of Charitie
and perfection, * for the por-
tion and honorable part of
their inheritance, to watch
ouer the necessitie of the sou-
les committed to their trust,
as the sheeheard who were
first of all aduertised by the
Angells of the birth of our
redeemour; because during the
deade of the night they were
watchfull ouer their flocks.

Blessed is that seruant, who shall be found wakeing in the day of the coming of the great Maister: * and who shall be able to say with him of the Ghospell: behold five talents profit, which I haue made out of the five which thou gauest me to vse: * and with Iob, I haue bene the foote of the lambe, and the eye of the blinde: * and with the Doctor of the Gentils: Who is infirme, with whom, by compassion, I become not infirme? * Who are those litle ones asking for bread, to whom I haue not communicated what I haue learnt without enuie or fiction, in simplicitie of heart: *

Prayer

*Prayer to God for a soule in
temptation.*

CHAP. II.

O IESVS my Lord! can
I haue the hart to see
my brother in tribula-
tion without bearing a part
of his paines, since I clearely
discouer that thou thy selfe
art together with him in that
anguish which doth trouble
him, with intention to deli-
uer him from it, and crowne
him for it with Glorie? Art
thou not continually neere
vnto those who haue their
hearts shutt, and doe inuoke
thy holy name? * Art not thou

he who doth saue the humble of hart? * ô what a hight of happinesse is it to be Coadiutour, and Cooperatour with thee, * in this good worke? what am I not able to doe together with thy helpe, * verily I can doe all things, not I, but thy grace within me. Woe be vnto me if I Euangelize not, * if I reteine veritie prisoner in Iniustice, * if I hold my peace, when there is question of Sion, * and of the good of a soule, redeemed with the inestimable price of thy precious blood: If I become a dumb dogge, which either cannot or will not open his mouth; * If my tongue be not a penne, or my penne a tongue,

tongue, to direct in thy wayes, the foot-steps of such as want direction. * Alas most amiable Sauour! Loe THEOP. poore THEOPIST whom thou louest, * and who I know loues thee, with an vnfayned Charitie, and a true affection: * THEOPIST my deare brother in thy holy Spirit, is not onely sicke, but euen suffers violence, ti's thy part to make answere for him, * since being vnited vnto thee, as a vine-branch to its stocke; as a member to its head, * thou bearest part in his afflictions, as in the tymes of Saule, whom thou madest a PAVLE, thou didst resent the persecution of thy Faithfull. That which doth

most torment him, is the knowledge he hath of his owne frayletie, and a feare to offend thee, in this great tempest which the enemy of his saluation hath sturd vp against his Faith. He is driuen to the maine sea: being weather-beaten he dreads ship-wrake: he cryes out vnto thee, saue me o Lord, I perish * thou who sauest those which hope in thee * how long wilt thou be forgetfull of him, o Lord, how long wilt thou turne thy fauorable face from him? * thou who dost command the sea and the winds. * And who in the twingling of an eye, dost turne the most desperate storme, into a pla-

fant

lant calme? * O God increase
his Faith, * purifie his hart
with that vertue * Restore
him the ioy of thy saluation,
* and with thy principall spi-
rit confirme him. * This is the
prayer, my deare THEO,
which I make vpon your af-
fliction. It is the balme which
I powre into your wound,
following therein the Apo-
stles counsell, who will haue
vs pray ouer him that is sad.
* weepe with him that is soe-
rowfull. * And me thinkes, I
heare I know not what secre-
te voice giue me assurance,
that this infirmitie shall not
be to death, but that the glorie
of God shall be therby more
manifested in you. * And if

with

with patience you expect his
blessed pleasure, you shall
shortly see the splendour of
his diuine face shine vpon you.

An incouragement.

CHAP. III.

AT TEND therefore
Gods pleasure; be cou-
ragious. Let your hart
rise as a palme-tree against that
which doth oppresse it; su-
steyne this assault. * What doth
he know who is not temp-
ted? Blessed is he who suffers
temptation, for being once
tryed, he shall receaue the
crowne of life. * Patience
workes probatiō, begets hope,
and

and such a hope as is not confounded: For by patience we possesse our selues in Peace. * Say to the pusilanimous; lift vp your deiected minds, * saith the Prophete. Tell them, that they are to hope euen against all hope. * And that whē they conceaue they are lost, they are neerer to their saluation then they can beleeeue. * Loose not then, your confidence, THEOPISTE, sith so great a reward is promised vnto it. * Giue care vnto your sweet Saviour, who cryes vnto you; be confident, for I haue overcome the world. * And what vertue is it which giues vs victory ouer the world? The Apostle makes answere, it is our Faith. *

But

But alas, say you THEOPISTE,
 This is that which, I want,
 this is my disease: and you say
 vnto me, be well. From that
 quarter warre is waged against
 me, & your counsell is, liue in
 Peace. That is the euill which
 doth afflict me, and you say
 vnto me, ô man of litle faith,
 why dost thou feare? * It is
 not I that say thus vnto you
 THEOPISTE, it is our Sauour
 himselfe, the very words of
 whose Testament you vse. It
 is his Apostle that assures you,
 that vertue is perfected in in-
 firmity; * that euen from its
 owne infirmity it gaine new
 strength: & oftentimes when
 we apprehend we haue lost
 all, we winne all. For God is
 faith-

faithfull and neuer tempts vs
in euil. He permits vs. not to
be tēpted aboue our strēgth. *
Contrariwise, he makes vs
draw profit from our tribula-
tion: * and find out our salua-
tion in the midst of our ene-
mies. * When we thinke that
our vertue doth fayle vs, and
that the light of our eyes hath
forsaken vs; * he serues vs as a
Pillar of fire in palpable dark-
nesse, and makes a light shine
amongst the obscurities, to
those that are of a right hart. *
That which you repute a ser-
pent taken by the tayle vpon
a soudaine, is in our hand a
florishing rodde, and a rodde
of directiō in the Kingdom of
heauē. Beleeue it THEOPISTE,
ether

ether am I a very badde Pro-
 phete, or els this temptation
 against Faith which doth af-
 flict you, will more affright
 the hurt you: for all the temp-
 tations which doe not please,
 cannot hurt, * as a Father of
 the Church saith. Contrari-
 wise, if you will please to fol-
 low my counsell and aduise,
 with as much confidence as
 God hath giuen you free-
 dome to reueale your cause,
 and discouer vnto me the
 wayes and feelings of your
 interiour man, I doubt not
 but you will draw confusion
 vpon the house of NABV-
 CHODONOSOR; * cut of
 HOLOPHERNES his head
 with his owne sword; * and

with

with the dint of a stone from a sling, beat downe that proude PHILISTIAN, who would out-braue the army of your good desires. *

The profit of Temptation.

CHAP. IV.

I Dare promise my selfe, that as D A V I D found bitternesse in Peace; * so contrariwise you shall meete with sweetnesse in this warre. And that honie-combes shall not onely spring out of rockes to you, * but euen out of the Lion's iawes which you thinke is about to deuoure you, * according to S A M S O N's Embleme:

bleme: That you shall draw
 fresh water out of the midst of
 this brinish sea, as vaines ther-
 of are found in the bosome of
 the Ocea: & that one day you
 shall sing with the Psalmist; it
 was good for me, ô Lord, to
 haue beene humbled by thy
 hand, to th'end I might learne
 thy iustifications. * Then shall
 you know, that that affli-
 ction, which giues you the
 same blowes in matter of
 Faith, which the Angell of
 Satan gaue S. PAVL in point
 of dishonestly, * shall haue the
 like effect in you, as the waters
 of the Deluge in the Arke of
 Noë. And what effect had
 they in it? Marry they lanced
 it from the shore, they bore it

vp towards Heauen: brought
it safe at length to the toppe
of the highest Armenian
Mountaines? * I would say
hereby, that this trouble, in
lieu of depressing, shall exalte
your faith: and that this essay
of your vallour, shall purge
and purifie your Faith as gold
in the Crucible*, and shall
giue it a deeper colour; and
perhaps, whereas she now
creeper vpon the earth, (amidst
shades, Enigma's, Mirrours, *
fantomes and imaginary sha-
pes) her youth being renewed
like vnto the Eagle*, she
shall become cleare-sighted,
resembling that bird, which,
without shutting her eyelides,
can fixe the aples of her eyes
vpon

vpon the brightest sunne
 beames. Yea may it not be,
 that after my, Theopiste haue
 once read this Practise, or spi-
 rituall Combat (and when I
 say Practise, my meaning is
 that that which is read should
 be practised) he shall heare
 with the theife vpon the
 Crosse (who seeing himselfe
 with in two singars breath of
 ship-wrake, receaued yet
 pardon from the King of
 mercy, in these fewe words)
 amen amen, I say vnto thee,
 this day thou shall be with
 me in Paradise? * Which was
 accomplished euen in Hell,
 or in Abraham's bosome.
 whither this good theife dis-
 cending, saw the glorious and

trium-

triumphant soule of our Sa-
uour, who defeated Death,
and blunted the sharp point
of the sting of Hell, * while
he bore away the spoyle, and
ledd Captiuitie captiue after
him. * I T H E O P. my beleife
is, that we shall not die, but
liue; * and that if we doe
firmely & constantly beleeeue,
floodes of waters of life *, run-
ning to eternity, * shall issue
out of our breastes. * This
blessed Hope is surely lodged
in my bosome. *



*The estate of a soule in
temptation.*

CHAP. V.

BUT before I begin to
dresse your wound,
which seemes to me
more daunting then dange-
rous, I must behold it neerer.
You are, say you, for some
tyme past so vext with thoug-
htes of blasphemie and infi-
delitie, that all your wisdom
is defeated in this hot assault,
and the malignitie of the sore,
surpassing all the remedies,
you apprehend your wound
incurable. You haue had re-
course

course to the seeing, to the Prophetes, and to the Angells of God, to be deliuered by their assistance, from the Monsters, and perills which are found in the way of Rage, or rather in the way of this rage of infernall furies, which seeme to stand with open iawes readie to swallow you vp. You haue runne from liuing to dead Oracles, that is, you haue betooke your selfe to pious bookes, especially those which doe treat of temptations; and of the meanes to put them to flight, or to vanquish them. As the PHILOTHEE of our B. Father: the Spirituall workes of Grenado: *Point, ALVEREZ;*

RODRIGVEZ; and the like. And as great fires are enkindled by the same wind which doth extinguish little weake ones; so you apprehend that your greife gathers strength from the very meanes which you vse ether to lessen or loose it. Following your Directours Counsell, you haue multiplied the hearbe Borith, which is that whereof the Fullers make vse, to take spots out of cloth: I meane, you haue had recourse to the sacred exercises of Penance and mortification, knowing that a contrite and humble hart * is the greatest present which can be offered vnto God. You haue extraordina-
rily

rily frequented the vse of prayer, reading spiritualitie, of the Sacraments of Confession and the Euchariste, with due attention to the word of God; being all of them soueraine Antidotes to strengthen the assaulted Faith. In a word, there is no practise of deuotion, whether counselled by writing, or word of mouth; whether inspired, or found out by your owne vnderstanding being opened by vexation, which you haue not imployed, opportunely, importunately, to make those horrible thoughts vanish away, which like a broode of vipers, doe threaten their parents death, according to that

which the Psalmist saith of him who hath conceaued iniquitie, ingendred greife, and brought forth iniustice. To what Saintes did you not make vowes to be deliuered of those importune motions which keepe a continuall bussing in the Temple of your hart, which being consecrated vnto God by Pietie that raignes therein, ought onely to be adorned with Sanctitie, not admitting any thing that is profane or defiled, since the Temple of the Citie of God, had a priuiledge that it should not be disturbed with any of those lothsome beastes. What violent endeauours haue you not vsed, like another

ther ABRAHAM, to drive away those rauinous birds from about your interiour sacrifices? How oft haue you taken your hart, as it were, in both your hands, to force it to produce Actes of a liuely Faith, and quickned with Charitie, to repelle the fire darts, of the midday-Diuell, who doth dazle your eyes with his execrable illusiōs? Me thinks I see my Theopiste vseing all kind of defence in this skirmish, imploying, as it were, his whole man vpon it, inuokeing Heauen and earth to this succour, Heauen which seemes to be Brasse to him, and the earth iron: and God pittifull and rich in mer-

cy, becomes cruell and inexorable to him. Being thus abandoned, he is burdensome to himselfe: his finnes (as he thinkes) multiplied beyond number, doe oppresse him as a heauie load. Euen Giants would grone vnder so many waters of anguish. And his greatest torture is the verie samewhich affected Iob, who complayned of nothing so much, as to find himselfe contrarie to God, euen while God himselfe, (athing farre from his conceipt) calld him iust, vpwaight, and a man full of a chaste feare.

*Happy estate, and signe
of Gods fauour.*

CHAP. VI.

MY deare THEOPISTE,
the ey which seeth
all things, sees not it
selfe, so blind we are in our
owne deedes! Whence Phri-
cations and Aduocates doe ra-
ther referre their owne de-
seases and suites to the iudge-
ment of some other of the
same professions, then to their
owne directions. I doe not
wonder, that the wayes of
of God which are Mercy,
Truth and *Iudgement*, are as

farre beyond our reach and capacity, as the Heauen is distant from the earth : And if the thoughtes of our imaginations be so different, sithens in that which you now propose vnto me, the opinion which I constantly imbrace of you is so far different from your owne, and that which you tearme Gods Iustice, Rigour, and abondoning of you, I consider as Gods Grace, Bignity, Bounty and Mercy to your soule. O my dearest THEOPIST, if you knew the gift of God, * his hand which now seemes so heavy vnto you, would appeare light; and you would perceauē that that sweete and fauorable hand, doth

doth sustaine you by the right hand, and doth leade you in the way of his will, to conduct you to his Glory. These temptations which doe essay and affray you, and which you take for torrents that doe violently beare away your Faith, are to me as so many honorable argument, of your loyalty: and your wounds, in this good *Combat of Faith* as the Apostle calls it, appeare in mine eyes so many glorious markes; and euen this also, vnlesse I deceaue my selfe, will be the iudgement of all those that loue and setue God, and who haue any experience in this interiour commotion and Combat, which is rayfed

not against flesh and blood,
 but against the powres of
 darkenesse, and spirituall ma-
 lice. You curse, and I blesse
 it, and though I would curse
 it, yet should it be no more in
 my power, then it was in Ba-
 laam's to fasten his impreca-
 tions vpon the Armie of Is-
 rael. Why, are we ignorant,
 that he, who like vnto your
 selfe, doth range himselfe in
 the discipline of God, is to pre-
 pare his soule *against tempta-*
tion * as the wise man said: and
 the Angell to the good To-
 bie; because thou wast ag-
 greable to God; it was neces-
 sary (marke this word) that
 temptation should trie thee. *
 Who knowes not that the

• trees

trees which are most shaken
with the winds, doe spread
their rootes more deeply in-
to the ground: that incense
doth not smell but when it is
burnt: that the Vine is not
fruitfull vnlesse it be prun'd:
that a souldiers vallour doth
onely appeare in dangerous
exploites: nor doth vertue
shew its solidity but by resi-
sting its contrarie. Take cou-
rage, THEOPISTE, thou
walkest in good companie.
No saincte doth serue for a
liuely stone in the celestiall
Citie, which was not squared
out, carued, in the quarrie of
this world by temptatiō. And
the Saint of Saintes was he
not tempted in the desert?

Yea and that in all things; as
saith his great Apostle, euen
to that great abandoning,
whereof he complaines, and
with a loude voice cries out
vpon the Crosse. And the
same Apostle, speaking of
the members of his mysticall
body, to witt, the faithfull,
saith he not (after the great
wonders of Faith which he
racounts in the eleauēth chap-
ter of his Epistle to the He-
brewes) some were stoned,
others hewed, all were tem-
pted, and many put to death
by diuers sorts of punishmēt,
or banished & dispersed into
diuers parts of the world, for-
saken, afflicted, tormented,
wandering in deserts, and

moun-

mountaines, and rockie den-
nes, the world being vn-
worthy of their presence: and
by their sundrie tribulations
they bore testimonie to Faith,
and gaue a triall of their fide-
litie. You apprehend, perad-
venture, THEOPISTE, that
I flatter your grieve and that
to assuage it by the leuitiue
of consolation, I vse these dis-
courses more delightfull then
true, and that mine aime is to
inchant that Aspe * with
pleasing passages, which not-
withstanding you apprehend
doth kill you, and doth extin-
guish the light of your faith
with her could poison, and the
feruour of your first Charitie.
* But in very deed, THEO-

PISTE,

PISTE, I doe not proceede with you in spirit of guile, but speake out of the abundance of my hart * and according to the true sense of my soule. A sense so true and solide, that all the holy Scripture, which is the word of Truth, of Truth and of life euerlasting; * is all full of it, nor are pious bookes furnished with any other instructions vpon the matter of temptations. Which, I assure my selfe, you will be constrained to confesse vnto me, if allaying for a while; the tumult of your hart, and silencing the noise of your disquiete, you would call to mind the precepts of our B. F. in the fourth part of his Philothee.

lothee. For what he speakes
there of temptations in gene-
rall, ought and may easely be
applied to yours in particular.
And if my ignorance dare
adde any thing to so great an
Oracle, I beseech your humi-
litie to arme her selfe with
patience, to reade what I am
about to put downe.

An holsome Feare.

CHAP. VII.

YOU thinke you are
lost; and I hold that
you walke in the
way of saluation. You repute
your selfe an Ethnike, worse
then

then an Infidele : and I admire your Faith : you apprehend your selfe defeated: and I sing, not your victorie: (For all victorie proceeds from the God of Hostes) but the victorie of the Tryumph of Gods Mercy in you . You neuer saw your selfe, say you, so feeble in point of Faith : and I neuer saw you so constant in it. It is true in deede that your aduersarie like vnto a roeing Lion, doth roame about, endeavouring to make you his prey : marrie the resistance you make against him by the force of Faith, * doth make me iustly beleeeue, that grace superaboundeth, where you deeme sinne doth abounde.*

For

For you haue to doe with
an enemy, whom IESVS
CHRIST by his death, did
so weaken, that he can gaine
no aduantage against vs but
by our owne disloyaltie and
dasterdlineffe: all the feelings
which he can rayse vp in vs,
not being able to forme any
sinne at all without our con-
sent. So that as from Grace,
which is neuer awanting, all
our succour comes, so from
our selues alone is our ruine. *
Which when it arriues, we are
not so much to accuse the ene-
myes force, as our owne ma-
lice. But you feare, say you, to
fall by consent; and that force
of the Tempest driueing your
fraile vessell against the shel-
ues,

ues, you may suffer shipwreake in Faith, * which is the most deplorable that can be suffered in spirituall life. While I for my part dare assure you, that he is blessed who feares continually : * for he that feares to offend God, doth truely loue his Law, * and his Faith. This feare of our Lord, doth driue away sinne, * and permits it not to raigne in the soule. * DAVID tearmes it the ferme Pillar and firmamēt of the mynd. * Who knowes not, that it is the will of God that we should worke our saluation in Feare and Trembling? * O Lord, said DAVID, pierce my flesh with the nayles of thy Feare, and make
me

me to dreade thy iudgemēts.*
I should be exceeding sorie,
THEOPISTE, that this Feare
should forsake your hart; and
I should intertayne a farre
worse opinion of your de-
sease, if your pulse did not
beate so hard. That which
makes you sorrowfull, glads
me, what afflictes you, com-
forts me: what you, conceaue
to be signes of death, are to
me, markes of life in you.



*To doubt and to consent
are incompatible.*

CHAP. VIII.

YOU stand in feare, THEO-
PISTE, that your con-
sent should follow your
sense or feeling: and I, hold
according to all Diuinitie, a
farre better warranty then
your apprehensions, that it is
as impossible to ioyne a doubt
and a consent together, as a
certaine with an vncertaine
thing: For consent doth pre-
suppose so full and absolute
agreement and yeelding vp
of it selfe, and so constant a de-

termi-

termination, that it leaues no doubt at all behind it. The Archer that hath a shaking hand, hardly euer hits the white. The ayme, to be leuell and straight, must also be stidie and constant. The surest signe that we consent not, is to doubt that we consent. So that, the same thing which doth trouble you, doth free and cleare my iudgement of all doubt. Thus your blinding Egiptian fogges, are to me a light, as to the Israelite. The darke cloud which doth incompasse you, is to me a Pillar of fire, * for its light a fire, for strength a pillar. I would to God that you had ether my eyes, or at least would credit

my

my words, you should presently be cured.

*That in the temptation we
are to feare the fault and
not the paine.*

C H A P. I X.

BVt happily it is the too
inordinate desire of
health that delayes the
cure. Fire is fallen vpon them,*
saith the Psalmist speaking of
the children of Israel, nor
haue they seene the sunne.*
Nothing doth so much hinder
a man to discerne the light of
reason, as the heate of a violet
passion

passiō which is neuer without
smoke. THEOPISTE, I doe a
litle doubt me, that in this tri-
bulation which doth afflict
you, you doe more fly the
Paine then the Faulte; or at
least, that you feare and flie
not the Faulte, but by reason
of the Paine, which followes
it, as the inseparable shadowe
of this infortunate body. This
peraduentures is the roote of
your euil. God will be loued
for his owne sake: Not for the
reward which he promiseth
(otherwise the reward would
be loued as God, and God as
the reward). He will haue vs
to abstayne from sinne, not so
much for the feare of his Iu-
stice, as for feare to offend his
goodnes.

goodnes. Thence, it may be, he leaues you to be tempered and seasoned in this temptation. By meanes of it, he vrgeth you on by frightes, to thend that being gotten to a higher degree of Charitie, this sterne and seruile feare, may giue place to filiall feare. And then this yoke shall rott away, that is, shall burst, by the application and force of that heauely oyle * following the tearmes of one of the Prophetes. Lay your hand vpon a good, not an erroneous conscience, and vpon an vnfayned Faith * and tell me in words of Truth, * THEOPISTE, whether I haue not put my finger vpon your sore, and

touched

touched you to the quicke?
For the knowledge which I
haue of the goodnes of your
soule, makes me, as I cōceauē,
clearly see, that this feare
causeth you to runne vp and
downe searching for Dittanie
to draw out of your thigh, or
rather out of your hart, the
arrow of tēptation, the smarte
wherof, doth more trouble
you, then any ferme beleife
you haue of faulte cōmitted.
But tell me then in simplicitie
of hart, my deare THEOPISTE,
if it be not as I say, or rather,
as I coniecture, since like vnto
NABVCHODONOSOR, you will
haue me not onely to inter-
prete, but euen to arreade,
your dreames and thoughtes.

C

For

For loe, Phisitions doe onely
 cure the diseases they know,
 nor doe they know them, but
 by a true relation which the
 patient makes of the state he
 feeles himselfe in. Those litle
 duplicities, those windings,
 that spirituall cunning, those
 couertures which we some-
 tymes make vse of, while we
 treat in matter of cōscience,
 with those to whom we haue
 trusted the gouernement of
 our soule, are oft cause, that
 the temptations which would
 but passe through our hart,
 doe put themselves in garri-
 sons, and withall falling into
 mutinie, doe stirre vp re-
 uouls, seditions and tumults.

But blessed be God, Father

of

of our Lord I E S V S CHRIST,
Father of Mercies, and God of
all consolation who comforts
vs in all our troubles. * Bene-
diction, light, wisdom, thank-
giuing, honour, vertue, and
strength be to God, who hath
giuen you courage, as to an-
other Acan, to glorifie him, *
and to confesse vnto him your
owne iniustice against your
selfe. A great part of health is
to wish to be well. This makes
vs couragiously vse all conue-
nient kinds of remedies. It is a
great stepp to goodnes, to de-
sire to become good: for grace,
wherby we are made such, is
neuer awanting to those who
haue a will fruitfully to re-
ceauē it, and carefully to ma-

nage it. Such may I esteeme you, my deare THEOPISTE, since for so many yeares you haue made profession of pietie, and giuen the testimonie of a good life, that you desire to be deuoute.

Greife for Peace lost.

C H A P. X.

ALas, and this it is the, that drawes so many sobbs frō your breast, such a world of sighes from your mouth, and such floods of teares frō your eyes, while you thinke of the faire weather that is past, wherein you fought

fought with such courage and alacritie. * Ah, say you, the crowne of my head is fallen, woe be to me, for I haue offended. * And my misfortune is that I know not myne owne miserie. * Hence I lift vp my hands towards the heauens, and say, ô Lord from my secrete sinnes cleanse me, and from other mens spare thy seruant. ô Sion! ô wishfull peace of my hart! when I thinke of thee, myne eyes become fountaines, and the aples of myne eyes swimme therin! I ranne so well, ay me! what's this that holds me? * What troublesome Remora stopps the shippe of my affections, which sayled vnder full sayles

vpvpon the Sea of Grace and
spirituall delights ? What
scorching winde hath dried
vp those pleasing fountaines *
out of which I drew water of
life wherewith I quenched my
thirst. While God dilated my
hart with sweete affections,
I ranne without paine within
the compasse of thy wayes. *
While he couered me, or ra-
ther inuironed me with his
good pleasure, as with a
buckler, * I contemned the
attempts of myne enemye. O
who will reduce me to the
same estate, in which I was in
tymes past, while I washed
the feete of myne affections
in the butter, * of cōsolations;
and while to me, from the

Rocke

Rocke of Faith, flowed flood-
des of oyle *. O how my gold
is obscured, or rather, turnd
blacke! how my redd colour
is changed: * No, let me be
called no more Noemi, but
Mara, since my soule is filld
with bitternesse. * O God what
stumbling block is layd to
crosse my way, who walked
towards thee so directly: and
whereas nothings but holy
words of prayse, honour, and
benediction, issued out of my
mouth, and rose vp in thy
sight, like vnto the smoake of
incense; * while my tongue
did onely meditate thy iu-
stice, & my lipps thy glorie; *
whence is it, that myne inte-
riour doth open its mouth a-

gainst the Heauens, * and like
to the wells of the Abisse, vo-
mits out no other thing, but
a smoake of blasphemie and
impietie, which doth dimme
the starrs, and deprive me of
light? THE OPISTE, doe not
you lye to the Holy Ghost, as
did ANANIAS and SAPHIRA.
Tell the truth. Are not these
your vexatiōs and anguishes?
Are not these the groncings,
or rather the roreings of your
hart? But alas! why doe you
thus wrongfully change iud-
gement into Absinth, * honie
into Gaule; and mistake the
heauenly dewe and Manna
for hayle?

A lenitiue.

C H A P. XI.

BE comforted, and I say againe, be comforted, * to speake with IſAYE; for what you apprehend chaſtiſements, are careſſes. Be it that the tempeſt is great, muſt we therfore looſe courage, & forſake the ſterne? Though euen the **W**hall, had ſwallowed you vp with **I O N A S**; though the knife were put to your throte *; though God ſhould euen kill you, ought you yet for all that to leaue of to hope in him? * I reioyce in my ſuf-

ferances for CHRIST*, said the Apostle; and delight in myne infirmities, to the end that the vertue of my master may remayne in me.* And what is this vertue but Patience? I but, will you say, I suffer not for IESVS CHRIST, as did his vessell of Election, but against IESVS-CHRIST, so that I am one of the diuels martyres. Why, though the diuell should martyre and torment you, as he did IOB, and saint PAVLE, by the diuine permission, who told you yet that the torments which proceed from the diuell, are suffered for the diuell, and not for IESVS CHRIST? who knowes not, that it is the
 cause,

cause; not the sufferāces which makes the martyrdome? Now the marke and seale of a good sufferance, is patience ioyned to Charitie. He that suffers without this, though he should giue his bodie to be burnt, should onely aduance his owne damnation. Beware then, ô THEOPISTE, least by your impatience, you spoyle the worke of God in you, which can neuer come to its full perfection, but by patience. * Why, doe you thinke that patiēce is meere vſefull to sustayne exteriour crosses and vexations? and that its imployment doth not also concerne the interiour? As though, forsooth, inuisible

enemies were not as much to be feared as visible ones; and we our selues were not as dangerous to our selues, as any other? If you know not this, you are but yet a freshman in the spirituall warfare: But if you be not ignorant of the truth of it, when doe you thinke you can make better vse of this Weapon, then in the present occurrence?

*God's assistance in
temptation.*

CHAP. XII.

BVT giue me leaue, o man, not of litle Faith,* but of litle courage, a
litle

little to raise vp thy hart, without making it swell, like a balowne, with the winde of any presumption, and to tell you, that according to the prouerbe, you crie before you be hurt, and imitating the Prophete, you crie out that your bellie aketh, * and that death is in the potage, * Without anie iust cause. For I beseech you, what is it that doth affright, and so desperately terrifie you? It is, say you, that I continually am haunted with a blasphemous spirit, wherewith mine eie is troubled, my soule, and my bellie, * that is, my soule and my bodie; my whole man. Alas, doe you not discouer, that

there

molestation of men *. This diuine, Sauour doth locke you vp in the closet of his sacred wounds. He registers your name in his hāds, * Nor shall all the world be able to raze it out. He doth place and lodge you in his open side, as a doue in the hole of a wall *. But you perceauē him not, you see him not, and which is worse, you beleeuē him not. Yet so it is, my deare THE OPISTE, & when the assistance of Grace shall haue opened your eyes, you will say with IACOB: our Lord was truely with me in my tribulation, & I knew it not. * That which I tooke for the gate of Hell, was the gate of Heauen.

*Profit drawn from
Temptation.*

CHAP. XIII.

I Will tell you, THEOPISTE, marrie vpon condition that vanitie shall not enter into your hart (for that diuell would be hardlier disposed, then he who doth now torment you) If God haue giuen me any insight at all in your interiour, now it is your acceptable time, now are your dayes of saluation. * And if anie had cured you, you were to sue them, to make them restore your sicknesse vnto you.

It

there is nothing there but the
 the shadowe of death, not
 death it selfe? And with a verie
 graine of confidence in God,
 are you not able to walke in
 the midst of the region of the
 shadowe of death, without
 fearing anie wisfortune? * Is
 it possible that you doe not
 perceauē God his assistance
 therein; or at least, that you
 heare not the voice of him
 who saith vnto you, walking
 vpon those angrie waues, T is
 I, feare not? * For who can
 doubt, but that since the be-
 ginning of your Combate,
 your soule waighed downe to
 the verie depth of desolation,
 had descended into the lower
 parts of the earth, if God had

not beene your ayde? * Doe
you not discernē that you re-
semble children, who fearing
masked-men, rūne into their
mothers lappe: and to chick-
ens which hide themselues
vnder the Henns wings, when
they espie the kites approach?
For I praie you, the remedies
which you seeke all vp and
drowne, to appease your
paine, what other thing is it
then to say vnto God; vnder
the shadow of thy winges I
will still hope, till iniquitie
shall be past by. * And he,
though you perceauē it not,
will hide you with his wings
and Feathers,* or rather, with
the protection of his counte-
nance, will saue you from the

mo-

molestation of men *. This diuine Sauour doth locke you vp in the closet of his sacred wounds. He registers your name in his hāds, * Nor shall all the world be able to raze it out. He doth place and lodge you in his open side, as a doue in the hole of a wall *. But you perceauē him not, you see him not, and which is worse, you beleēue him not. Yet so it is, my deare THE OPISTE, & when the assistance of Grace shall haue opened your eyes, you will say with I A C O B: our Lord was truely with me in my tribulation, & I knew it not. * That which I tooke for the gate of Hell, was the gate of Heauen.

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store your sicknesse vnto you.

It

It is the time of fight; and consequentlie the time of victorie and Triumphe. Are you ignorant, that none is to be crowned but such as haue lawfully fought? * It is a time of bootie, and of diuiding the spoiles of the enemye *. Naie further; It is the haruest time of Faith, which you thinke is bet downe and spoiled in you. Who knoweth not, that those that sowe in teares, doe reape in ioye a plentious crope? If you will beleeeue me, you shall not onelie find Gods assistance in your tribulation, but as the text of the Psalmist saith in expresse tearmes, you shal draw it from the verie tribulation*. And you shall turne your
 grieffe

greife vpon your aduersaries head, and shall cast his iniquitie in his teeth. * And as the wilde bore doth whet & sharpen his tuskes against the rocke, so may you edge your vertue against the rocke of temptation, and make it more vigorous. This you shall performe, if imitating **I V D I T H**, you offer vp in the temple all **H O L O F E R N E S** his moueables; if with **A C A N** you throw into the fire execrable things: and burie the Idoles with **I A C O B**: for by this meanes those abominations of desolation being detested you may turne those impure and profane vessels to ornaments of the Tabernacle: and with the

Wood

Wood of Hiram, and gold of Orphir brought out of an Idolatrous land, you may raise the building of the Temple of God. So true it is, that, to those who doe loue and feare God, all things doe cooperate to good. * And that which is their foode, is an others poison and death.

Temptation glorious.

CHAP. XIV.

I Will yet goe much further, and will speake (may it be to Gods glory) more aduantagiously in your
be-

behalfe, by aduertising you that the temptation, which makes head against you, is not a Combat of Apprentises, the diuell neuer being accustomed to vse this kind of battery, but against the most perfect soules. It is his principall and last peece wherewith he doth ordinarily assault those that are neere vnto their death, as being his most rough and violent engine. What a grace is it **THEOPISTE**, that God permits you to meet with this most dangerous encounter, before your forces fall into decay, while you are yet vigorous * and in perfect health. And while the Amād-tree doth not yet blossome,

nor

nor the pitcher is not yet broken vpon the bankes of the fountaine, * That is, to vse the wiseman's manner of speach, before your old age? How much more rough and perillous is that on-set in the pages of death, where it is so full of danger to sleepe in the shadowe of sinne * and while the diuell doth vse the extremitie of his furie, finding the time short * in which he is to winne or loose vs for euer. Now we haue a faire and fit time, both to fight and beare away the victorie, by the assistance of the Saintes of Heauē and of Earth. Marrie in this Deluge of many waters, * in this periode of life, how much

more

more are temptations to be dreaded?

Further, what an honour is it for you to be vsed not like a fresh-water-soldier, but like a tried Champiō, in a battaile where none are admitted to fight, but old beaten soldiers, and who are most skilfull in handling spirituall weapons. The blast of those winds doe onely tosse the talest and strongest trees. These thunderbolts doe onely blast the topps of the highest mountaines: and it is a signe that the diuell, whose, force as S. HIEROME saith, is in his Reines,* which he fills with illusions,* saith DAVID, and who hitti vs in the flanke as ELEAZAR
did

did Anthiochus his Elephant,
 I would say, by sensualitie, the
 weaker part of man; it is a
 signe, I say, that you Were too
 hard for him there, since that
 he makes head against the su-
 periour part of your soule; re-
 sembling in that a Generall,
 laying seige to a towne, who
 dispairing to make a breach,
 or take it by skaling the walls,
 by reaso of the breadth of the
 ditch, and thicknesse of the
 walls and Bastions, plants his
 Ordonnance, against the top-
 pes of the steeples, wageing
 warre against weather-cokes.
 And doe not I see plainely,
 that your Ghostly enemy,
 hath got but a poore aduantage
 against your Faith by this
 temp-

temptation, while he doth rather assure it by your apprehensions, then shake it? All that he can doe, is but to make demonstration of his despaire & despite, in tormenting you so much the more temporally, by how much he perceaues his feeble attempt to fall short of tormenting you eternally.

The Idea's which are in the mynd or before it.

CHAP. XV.

Howbeit I hold you not so litle experiēced, in interiour skirmishes, as that you know not sufficiētly,

D

(when

(when anie respit giues you leaue to breath, and to make reflection on that which doth passe in you) that all the Idea's which appeare vnto you, and which indeede are so hideous and horrible, that I will not stayne this paper with them, doe but onely beseige your hart, they haue not got entrie into it. I adde further, not so much to comfort you, as to testifie the Truth, that they are not inhabitants of your hart, nor can they any more come out of it, then they, can enter into it, and yet much lesse are they able to penetrate it. I had need of a cleare and facile similitude, to make you plaine-ly conceaue what I say vnto you.

you. There is nothing more cleare or more familiar then the glasse of a Mirrour. Thēce will I drawe it. Behold this glasse then, it doth naturally represent the thing which is opposite vnto it, yet is not the thing in the glasse, but onely before it: say the like of your hart. It is a glasse, where the diuell by his hellish guiles, cā represent all that is hideous, infamous, or abominable in Hell; but the Will alone hath power to open the Gate, and to permit those execrable things entrie. Let the diuell therefore makē as many mimicke and antike faces as he list: Let him forme, in presence of our hart, all the lasciuious representa-

tions he can possibly: Let him
 buze in the eare of our inte-
 riour, all the blasphemies and
 detestable impieties that can
 be imagined. As our vnder-
 standing is not infected by the
 knowledge it hath of the
 greatest euills in the world; &
 as our eare makes vs not guil-
 tie of the impieties & blasphe-
 mies; more stincking then an
 open graue* which we heare
 proceed from the mouth of
 the wicked: so the most blas-
 phemous thought, and hor-
 rible infidelitie cānot attainte
 vs, so long as they displease
 vs; and that the Diuell doth
 pronounce them without the
 gate of our hart, nay euē with-
 in our hart, yet without our
 harts

harts consent. Yea contrari-
wise, if we doe valiantlie re-
pulse them; or if we suffer this
interiour humiliation before
God with Patience, saying
vnto him; behold my humili-
ty & deliuer me,* there is noe
master of spiritualitie that tea-
cheth vs not, that it serues for
awhetstone, to sharpen and
edge the vertue which is as-
saulted by temptation: & that
God in those times, is so much
neerer vnto vs, by how much
we conceaue him further of:
and that we doe neuer make
so happie progresse in vertue
as in those circumstances, not
vnlike vnto the stormes which
force the shippe to sayle ex-
traordinarily fast towards the

port for which it is bound,
and drive it euen into the
Hauen.

Temptation is a tryall.

CHAP. XVI.

THis will seeme hard
of beleife vnto you,
being in the trouble
which you are, which doth
darken your iudgement, and
hinder you clearely to dis-
couer this truth : but if you
consider how the Ore-men sit
with their backes turnd to-
wards the place to which they
rowe, you will not find it
strange, that God by meanes

of the fire and water of tribulation, doth conduct you to refreshing : * and that that which you take for an horrible imperfection, yea the verie toppe of imperfections, doth maynely aduance you to perfection. Through how many cleansings and furnaces are metalls to passe, before they be fully purified, and brought to their true vse? And before corne be eatable vnder what a number of flayles, vanns, milstones, siues must it passe? What handling and working must it vndergoe to make it fit to be imployed? Would you not say that one spoyld it? And if the effect were not familiarly knowne, who would

not doubt of the cause thereof? When we read the daunting temptations of a S. PAVLE, a S. ANTONIE, a S. HIEROME, a S. BENEDICT, a S. FRANCIS, a S. CATHARINE OF SIENNA, of a B. ANGELVS OF FOLIGNY, and of many others, wholly Seraphicall soules, who will not cry out with DAVID: O Lord thy friends are exceedingly honored * (another version, hath, *afflicted*, because to be afflicted for Iustice sake, is an honorable & happie thing) their principalitie was assured by tribulations, that is to say, the dominion which their Reason hath ouer their appetite. * But if we doe thoroughly examine the exēples of those

great

great Sainte's temptatiōs, and how the diuine grace which did assiste them in their Combats brought them off, loden with victorious palmes and Laurells, we shall learne that then they were in their probation, and if one might say so, betweene the hammar and the anuile; and that the great Potter holding them in his hand, made them of vessells of ignominie, vessells of honour, and deliuered them frō the disgrace which they feared. That of S. CATHARINE OF SIENNA especially, which our Blessed Father handled so delicatly in the 4. Chapter of the 4. part of his Philothee, being well pondered, will

serue you THEOPISTE, as I conceaue, yea and vnlesse I be deceaued, will suffice you, to powre into your wounde the precious balme of a solide consolation. I inuite you therefore frequently to consider it, & though at the first it seeme bitter, like to the Prophetes volume, yet if you once confidently beleue it, you shall find it as sweete as the honie-combe. But if you desire to cast an eye vpon, or rather profoundly to meditate Saint PAVLE's temptation, imagining it to be the same which doth afflict you, doubtlesse you shall therby exceedingly ease your paine. For if the fire did exercise so absolute an a-

ctiuitie

stuitie vpon greene woode,
what will it doe vpon dry
woode? And if Satan durst
buffet so chaste and virginall
a body, whose puritie did
mount euē to the third Heauē,
what dare not his temeritie
attempt vpon your weaker
mynd? Againe, those great
exēples of the Apostles, those
children of the Thunder; and
all the exemples which are
conteyned in holy write, will
haue great force and power
in your beleife: for all that
which is written, is written
for our instruction, to th'end
that by the Hope and con-
solation of holy Scriptures
our Fayth may be confirmed.
Who, in your opinion, were

further from Faith, then the Centurion; the Cananie, the Hemorroisse: and yet the Sonne of God, with his owne mouth doth extolle their faith euen to the Heauens: tells the one of them, that his Faith hath saued him; * the other, that his Faith is great; * and protests that the faith of the first, doth surpasse all those of Israel. And yet after all this. you goe vexe and trouble your selfe with illusions, with thoughtes of blasphemie and infidelitie which doe mortally torment you, and euen in that name, rather proceeding frō the diuell thē from your selfe, as I dare pronounce with as much assurance, as assured truth.

truth. That impudēt Tempter durst tell the Sonne of God that he would bestow Kingdomes vpon him, if falling downe before him, he would adore him: he durst persuade him to throw himselfe headlong downe, and demand of him, for a prooffe that he was the Sonne of God, that he would change one substance into another. If the like fantasies passe through your spirit, is it any thing strange, or to be wondered at? Doe you thinke that he dreads the seruāt more then the Master? the members more then the head? you are too delicate and daintie a soldier, if you seeke to be deuoyd of sufferances,

vnder

vnder a Capitaine who is
 nayld to the Crosse? & whose
 triumphant crowne of glorie
 is all composed of thornes?

*A sleight of selfeloue in
 temptation.*

CHAP. XVII.

I But, reply you, as many
 Crosse, as many tribula-
 tions as you please, pro-
 uided alwayes that I offend
 not God, that I loose not his
 grace, that I stray not from
 the way of Glorie. My dayly
 prayer to God is, that he re-
 claime my feete from sinfull
 wayes, and that I may keepe
 his

his law, * which without Faith I cannot doe, nor without it fight a good combate, and beare away the crowne of Iustice. * O who will confirme my feete for euer in the pathes of Paradice, * so that they may not decline to the right or left hand, sith God doth conduct the iust man through straight wayes, and thereby shewes him his Kingdome.

Shall I tell you, THE OPISTE, this is not your discourse, t'is the verie language of selfe-loue; let him strue as much as he will to couer himselfe with the skines of pretexts, & conterfeit the hands of E s A V, I discover him by
his

his IACOBS voice. Let this selfe-will disguise and vayle it selfe as much as it will, yet though I be not a Prophete, I will easely discrie this IEROBAM'S wife through her clokes and dissimulations, albeit you your selfe in whom she speakes, be deceaued in her. Howbeit God opens my eyes to discouer her, and to aduertise you to be warie of her treacherie. She is like vnto those wandring nightly fires, or flashes, which in lieu of guiding such as walke in darkenesse, doe leade them, (if they be so wise as to follow) into marrish places, and dangerous cliffes. Stand vpon your gard, watch and pray, * shut

not

not your eye in the shadowe
of death, * least your enemy
may preuaile against you. *

But who will bestow vpon
you some of that purifying
water, to seperate the true
mettall from its drosse and
scumme? Who will open your
eyes to discerne the causeles-
nesse of your complaint. Take
for your ey-salue the clay of
humility, and you shall see
clearly: hūble your selfe be-
fore God, and acknowledge
from your verie hart that he
knowes better what is be hoo-
fessfull for you, then your selfe;
and protest vnto him, that in
life & death; in time of Peace,
and time of warre; in honour
and disgrace, you will be con-
stantlie

stantlie his; and that hauing once imbraced him by the holie Faith of the Church, and according to the saying of the Prophete, espoused him in this vertue for euer, * you will forsake him for no creature * no, nor yet for the forces and powers of Hell. * But is it possible that you perceauē not that it is the paine and sufferance which you flie, and whereof you complaine; and that the importunitie of those horrible thoughts, which doe but skirmish about you, not vanquish you, doe rather trouble you with the paine thereof, then any fault which you commit? And there it is that selfe-loue doth through-

ly play his part, and doth subtiltie deceaue you, making you apprehend that you feare to offend God, & to loose the sight of the starre of saluation, holie Faith, whereas in verie deed, it is the thornie sting of your anguish, which doth vexe you, and depriues you of the sweete repose which you tasted before that trouble; the calme which you enioyed before that tempest; & that delightfull peace passing all vnderstanding, which had formerly beene your Saboth of delightes. This being now discouered, take that selfeloue, that child of Babilon, & dash him against the rocke* of God's most holy will: yet

take

take not hold of the firebrand where it is most hote; looke not vpon your temptation as a thing suggested by the wicked Spirit; but as permitted by your sweete Sauour for your probation, and your greater glorie. Receaue it as a Crosse that hath nothing that is amiable in it, but onely the the hand that sent it. As a L I A, whom I A C O B did meerey receaue vpon confidation that she was L A B A N's daughter. Take this serpent by the taylor, that is, by the end, and it will become a miraculous rodde, as that of M O Y S E S. O no, we must neuer to looke vpon our temporall or spirituall afflictions, whe-

whether they be interiour or
exteriour out of the hand of
God, otherwise they will be
insupportable vnto vs: for as
we are able to doe all things
with him; * so without him,
we are nether able to doe, or
suffer any thing at all.

*Distrust of ones selfe and
confidence in God.*

CHAP. XVIII.

THis self-loue being al-
wayes accompayned
with some secret pre-
sumption, is consequently al-
wayes blind. And indeed what
greater blindnesse can befall

VS,

vs, then to thinke, that of our selues we are able to doe any thing, in things that are aboue vs, and which passe the boūds of nature? Be not wise, that is, presumptuous, in things that are aboue you, *saith SALOMON, but stand in feare: And the great Apostle; doe not affect high senses, but accomodate your selfe to the lowest. I haue not walked in great and wonderfull wayes, that are aboue me: my thoughtes haue bene abated, and my soule hūbled *saith the royall Prophete. I beseech you, THEOPISTE, whence doth this feare of loosing faith proceed, but from the opinion that you haue, that it depends

in some measure of you, albeit you are not ignorant, that it is an infused light, a pure gift of grace, descending from the Father of lightes * a splendour which hath shun vpon you, without your merit; otherwise, saith the Apostle, grace were not grace. * Whence then doth this feare possesse your mynd? As though, forsooth, Gods hāds were shortened and weakened. * And as though he were lesse mercifull in conseruing his giftes, then in bestowing them. If the wiseman assure vs that none can be continent (this is vnderstood of infused not acquired continencie, which euen Pagans haue practised
after

after an heroicall manner, but by a speciall grace from God, * can we be so vaine as thinke, that Faith can be conserued without the same grace? Let vs goe therefore with cōfidence to the Throne of that Grace, that we may obtaine by God's mercy * the conseruation of our Faith, not trusting in our selues, and in our owne endeuiours, as did PHARAO in his troopes of horses and Chariotes: * for commonly they are confounded who put their confidence in their owne vertue, * in the strength of their horse, or legges, * nothing being so diligently recommended vnto vs in holie writ, as the distrust

of our selues, (who are but a
meere vanitie) and to place
our whole cōfidence in God.
Place thy thoughtes vpon
God, saith DAVID, & thou
shalt not be tost in vncertain-
ties. * He that hopes in God,
is neuer confounded, though
a whole armie make head a-
gainst him, yet shall he not
loose his assurance and resolu-
tion. * He, saith the Apostle,
who hath recourse, to this cō-
stant hope, hath a most soue-
raine solace, a most solide sup-
port. * If at any time, saith S.
HIEROME to his deuoute
EVSTOCHIVM, the diuells as-
sault you, and vpon these as-
saults, your thoughtes say
vnto you, what shall we doe?

ELIZEVS will make you
answere. Feare not; we haue
more freinds then foes: and
praying for you, he will say; ô
Lord open this Maydes eyes,
and make her see: and then
you shall discouer a fierie cha-
riote descending vpon you,
which taking you vp, as ano-
ther ELIAS, will make you
sing with ioye: My soule hath
beene deliuered out of the
fowlers snares, as a bird that
escapes, and flies away from
the springs which are set
to catch her. In the like aire, S.
CHRYSOSTOME comfort-
ing a soule layed at by tem-
ptations, saith vnto her, giue
eare to IESVS CHRIST
saying; you shall be afflicted

in the world, yet loose not
for all that your confidence.
And with what reasons doth
he encourage her? by the pro-
mise of his grace and assi-
stance: haue assurance, for I
haue ouer come the world. *
Hearken to him who promi-
seth vs to lighten our burden,
by putting himselfe into the
yoake with vs. He will not
suffer vs to be vanquished by
the temptation, since he doth
promise vs that we shall draw
profit frō it, & that he will not
permit it to passe our strēgth.
If we on our part contribute
what is ours, a litle Patience,
courage, acknowledgement
of his assistance; when all shall
be despared of, according to

humane reason, he will make vs victorious. * For who can resist the will of God? And if he be for vs, who will be able to vāquish vs? let vs therefore put our trust in him, sith he hath made vs such promises, and we expect so ample recompence from him. Let vs call to mind that a reede became as stronge as a pillar in our Sauours hand: and out of his hand, the pillars of the tēple became as reede of the desert, * which plainelie appeares in the example of S. PETER, who putting confidence in himselfe had so lamentable a fall, and rising vp againe after that fall, went so couragiously to death, place-

ing

ing his whole trust in his Masters grace. So true it is that those who confide in our Lord, are no more shaken by temptations, then the mountaines of Sion! * Their feete are confirmed vpon the rocke. * They are eleuated vpon a high rocke, * where they haue built their Abode, an abode which doth resist the windes and weather * of temptation: For as a tempest doth manifest the Pilots skill, saith S. BASILE; wrastring, the wrastringers strength; fighting, the Capitaines vallour; so doth temptation demonstrate what confidence the Christian doth repose in the diuine goodnesse.

Of Patience.

CHAP. XIX.

EXAMINE further, THEOPISTE whether your complaintes may not proceede from want of patience, and rather be issues of your weakenesse then of the force of the temptation. For as passiō doth often make vs apprehend iniury that is done vnto vs, farre greater thē indeed it is: so impatience makes vs so weake, that a small burden doth ouer load vs, and makes vs crie out

with

with those cowardly Discoverers of the Land of Promise, that that Contry deuoures its inhabitants, and that there are none but Giants who liue in it. Contrariwise, Patience accompanied with courage, finds all things supportable; & being assisted with the grace and loue of God, she suffers all, she endures all, * and though she be euen ouerset with the heauie load of calamitie, yet doth she neuer say, it is enough, knowing well that the light and passing moments of tribulation, doe worke an eternall waight of glorie in vs. In this sort a patient soule doth out-braue temptations, and remaynes

vnshaken amidst assaults, as a
 Rocke that riseth with a sharp
 tope out of the midst of the
 Ocean, and is not moued
 with the angrie billowes;
 which are dasht in peeces at
 its foote. Make head against
 the diuell saith S. IAMES, &
 he will flie from you.* He re-
 sembles those cowardly cur-
 res, which barke more then
 they bite: and as the greate
 S. ANTONIE said, (so
 Sainct ATHANASIVS
 remarques vpon his life) sets
 onely vpon fainte harts,
 and flies the resolute: a true
 wolfe, which dare onely
 deuoure the innocent lambe,
 but dare not meddle with ma-
 stines. Hereupon S. GRE-

CORY in this moralls faith,
that in the holy Scripture he
is tearmed MARMICALEON,
that is to say *Formica-leo*, for
as much as to weake harts
like pismires, he is cruell, arro-
gant, violent as though he
were a Lion: but to braue and
Lion-like spirits, he is as vile
and cōtemptible as a Pismire.
Which the same S. ANTHO-
NIE did frequently obbraide
him withall in the desert,
while he alone (if one may
be said to be alone who hath
God in his compaignie) domi-
neered ouer so many legions
of wicked Spirits; and by a
heauenly generousefnesse (like
to that of SAMSON mowing
downe the Philistians) defied

all Hell; S. EPHREM considering a soule of this temper, compares her to an Anuyle, which though it be continually beaten; yet doth it not buge an inch out of the place where it is once set. It remaines immouable. And in steede of being made hollow like to a stone vnder the drops of water, it becomes harder and more solide. He that complaines vnder the assault of temptation, (vnlike to a Laurell-tree which being burnt crakes not) resembles an emptie Caske; knocke vpon it, and it redounds vastly; which the full Peece. doth not: If he were replemished with grace and vertue; his

tune

tune would be gratefull; and he would imitate ISAYE who saith, Our strength is to be placed in Hope and silence.

*That a moderate complainte
is no signe of impatience.*

CHAP. XX.

HOwbeit, I doe in no wise affirme, THE OPPOSITE (that I may not augment your temptation by scruples, and so adde affliction to affliction *) that you offend in groning vnder the burden which doth presse you downe: for we haue euen seene the Mirrour of Patiēce,

the good I O B, testifying a
 dolourous sense of greife in
 many words. The greife were
 to too miserable, that were
 deprivied of speach, and prohi-
 bited to complaine. The verie
 Sonne of God, Paterne of all
 vertues, gaue testimonie of
 sadnes in his annoyes: and vt-
 tered words that had appa-
 rance of complaintes: as that
 his soule was sorrowfull euen
 vnto death: and those which
 he tooke in so high a strayne
 vpon the Crosse. As for the
 kingly Prophete, he so fre-
 quently, all through his Di-
 uine Psalmes, grones vnder
 the load of his miseries, as
 doe also all the rest of the Pro-
 phetes, especially I E R E M I E,

that

that none can deny their
plaintes, without affected
blindnesse, nor yet blame the
without rashnesse. As it hap-
pens therefore, to those who
are full of interiour consolations,
that at vnawares, and
euen against their will, some
secrete voice doth escape from
them, wherby one may gather
the excesse of their delight,
and abundance of their ioye: *
to how worthy is his cōplainte
to be pardoned, who, as I O B
said, being oppressed with
thoughtes which doe torture
his hart, * doth giue thereby
testimonie, that an interiour
greife hath seased vpon his
hart? Sainte ANTONIE that
famous Champion, said well

vnto

vnto our Sauour; where wait
 thou, o my master, while I
 sustayned so rough assaults?
 Dost thou so abandone those
 that serue thee? And our Sa-
 uour said vnto him, I stood at
 thy right hand, a spectatour
 of thy vallour and loyaltie,
 encouraging the one, crow-
 ning the other. Sainte PAVLE
 will haue vs to weepe ouer
 the deade in a mediocritie. *
 And I am confident, that mo-
 derate and modest cōplaintes
 are pardonable in a violent
 affliction. Marrie we must be
 carefull to put a dore of cir-
 cumspetion to our lipps, *
 least we might commit ex-
 cesse offensive to the Diuine
 Prouidence, as though it did
 onely

onely walke at pleasure vpon
the celestiall vales, without
consideration of that cōcernes
vs: For if without it, the least
bird doth not flie in the ayre,
nor doth one heire fall from
our heade, * how much more
will it shine in things apper-
taining to our eternall salua-
tion? IOB is highly cōmended
in the holy scripture, for that
in all the rude essayes of his
Patience, one onely word did
not escape out of his mouth,
which could be imputed to
him for sinne. O how faithfull
is that soule who can say with
the Psalmist; I haue not op-
ened my mouth because it is
thou, ô Lord, who workest in
me what thy holy pleasure is.

Then

Then shall my wound be healed; when it shall be thy blessed pleasure to say the word. Meane while I will kisse thy alwayes mercifull hand, yea euē when it afflicteth vs; because thou dost neuer visit but for the conseruation of our soule.

*The paine of temptation is
a participation of our
Saviours passion.*

CHAP. XXI.

THUS we are to suffer,
my deare THEOPISTES,
not onely with patience,

tience, but with loue too,
(loue an vnseparable compa-
nion of ioy, and both of them
daughters of a good will) the
labours and paines of contra-
dictions and Crosse, as well
interiour as exteriour: calling
to mynd that he (who suffered
for the sinners of contradi-
ction in himselfe, least we
might chance to faile in cou-
rage.) Was to passe through
many contradictions, euen to
the dying of his garments in
the purple of his owne pre-
cious blood to enter into his
owne glorie? * This is pro-
perly the Crosse which our
Saviour commands vs to take
vp and follow him, * and it is
in those sufferances that the
true

true imitation of the passion of our Redeemour consisteth, and that touching of his Crosse, * which the Apostle commends vnto vs. And by how much these paynes are greater, by so much more liuely doe they represent; and so much more conformitie they haue, with those of I E S V S C H R I S T. For which cause the great Apostle exhorts vs, to haue the same feeling in our anguishes, which the Sone of God had. * And what feeling had he, but to bathe himselfe in the Baptisme of his blood? * waighing nothing so much in all his sufferances, as well those of body as of soule, as the holy will of his father,

father, to whom he was made obedient vnto death, and the death of the Crosse. * Such ought our disposition to be in all our afflictions, of what nature, soeuer they be, esteeming them as a fountaine of IACOB wherein we are to wash our vncleanesse: * or rather as an excellent and noble estate; since that by meanes of them, provided that we be in grace, we suffer in qualitie of our crucified Sauours members, not in fansie but in truth; not following our owne choyce, but as it shall please God almighty, whom we are constantly resolved inuiolably to follow euen to death, through the midst of these contradictions,

ctions, though they were eue
 to continew to the last gaspe
 of our life. It was in this ge-
 nerous disposition, that the
 great Apostle with an inuin-
 cible and heroycall courage,
 gaue assurance, that all the
 creatures should not be able
 to separate him from the Cha-
 ritie of God. And though at
 certaine tymes, moued by the
 contradictions which he felt
 in his mortall body betwixt
 the lawes of his members, and
 those of his spirit, * this mo-
 tion made him desire to see
 his soule deliuered out of the
 prison of his body, * yet was it
 not out of any desire he had
 to descend from this Crosse, *
 as he himselfe assures vs in
 many

many passages, where he shewes his indifferencie to liue or to dye: but it was a sacred sallie of his loue, which as fire, did continually make towards its Center (and his Center was the bosome of God) there was all his desire,* and his delightfull rest for euer and euer.

*How honorable this
Tryall is.*

CHAP. XXII.

BVt what an honour is it to vs, THEOPISTE, that God by tēptations doth daigne to put vs to tryall, therby

therby to make vs worthy of
 himfelfe! * Is it not a speciall
 grace done to a souldier, when
 his Capitaine, out of the good
 opinion which he hath of his
 iudgement and vallour, sends
 him out to discover the ene-
 my? and though this honour
 be attended by danger, yet so
 farre is he from cōplayning,
 that of the contrarie, he re-
 puts it a singular obligation,
 and an argument of his Ca-
 pitaines Fauour. Shall we be
 lesse acknowledging of Gods
 fauours, since faith assures vs,
 that he nether tempts, nor
 permits vs to be tempted, but
 onely to make manifest whe-
 ther we loue him or no? * as
 the sacred Oracle speaks in
 the

the booke of Deuteronomie.
God and the diuell tempts di-
uersly, saith sainte AMBROSE,
the one to distroye, the other
to crowne vs; nor indeed is
God's temptation any other
thing but a tryall of our fide-
lie, according to the Psalmist:
proue me, ô Lord, and tempt
me, burne my reynes and my
hart: * So was the Patriarke
ABRAHAM tempted, so
proued, and found obedient. *
All this life is but the Noui-
shappe of the next, and a con-
tinuall essay of our constâcie.
The Lâbe shall one day say to
the Elect, receauing thē into
his eternall marriages; these
are those who remayned con-
stât in my seruice through all
their

their tēptations.* This caused I O B to affirme that all our life was but a warfare vpon earth,* or as S. HIEROME notes vpon the Ebrew text, a temptation vpon the earth.* Whēce we are taught, saith that good Father, that if we pretend the crownes of Glory, we are to haue no other imployment here below but to fight.* O how wōderfull great is God's mercy, saith the Doctour with the golden mouth, to treate vs in temptations like to a Philitian, who by a light paine, remedies a greater, curing a hote feeuier with a litle hungar and thirst. Certes temptation is equally profitable to the vertuous and vicious,

cious, working increase of grace in those; and moueing these to purge themselves of crime, and by the helpe of Penance to obtayne pardon therof. * And least that you may be troubled to read, that sometymes God doth tempt vs, * sometymes he doth tempt no man, * as though the diuell onely did tempt, being thereupon called, HE THAT TEMPTETH, * S. AVGVSTINE will teach vs by a cleare distinction, that there is a mayne difference, betwixt the temptation of deceauing, and that of prouing, the one being from the diuell alone, the other, from God; * who, as S. BASILE writing to Chilon, saith,

F

by

by such sufferances proues the fidelitie of his seruāts. * Which if they doe not onely endure with patience, saith S. CHRISOSTOME, but further, become euen thankfull to him that permits them, then they ascēd to a certaine degree of force and courage, which makes them exceeding agreeable in the sight of God. * As long as we wander in the pilgrimage of this life, saith S. AVGVSTINE vpon the Psalmes, we can neuer be without temptation, since euen our spirituall profit depends therof, none knowing his owne strength and abilitie, vnlesse he be tēpted: nor cā any be crowned but for victorie; nor be victo-

riqus

rious but by fight; nor fight
vnlesse Temptation assaile
him. * It is impossible, saith S.
HIEROME, vpo S. MATTHEW,
that a soule should not be
tempted; whēce in our Lord's
Prayer we petition vnto him,
that he lead vs not into temp-
tation, * not that we refuse it,
but we begge grace to be able
to resiste it. * I would not o-
therwise propose this truth
vnto you, but in the testimo-
nies of so many great perso-
nages who taught others iu-
stice; and for that cause doe
shine like starrs in the firma-
ment of Eternities, * to th'end
that their vndenyable autho-
rities might captiuate your
iudgement, and that this do-

arine clothed in their sweete
tearmes, might with more fa-
cilitie and felicitie flow into
your beleife.

*It is one of the Markes
of Election.*

CHAP. XXIII.

THE OPLETE, hold for
certaine, that to be
one of the Elect a-
boue, you must be tempted
herebelow; for such as are not
approued, are reprobued: those
that are not marked with the
letter Tau, made in forme of a
Crosse, haue no part in the
Kingdome of Heauen. Ah,
what

what an happinesse it is, to be burnt, cut, carued, mangled here below, according to S. AVGVSTINES wish, to enter into that heauenly repose. Take a good hart, if we be here afflicted for a while, it is to draw many good dispositions into vs. I dare be bold to auerre, that one my confidently range temptation amōgst the Markes of Election. At the least, certaine it is, that it is a sure signe of our fidelitie, to stand constant, like the good Angells, in this storme, and keepe our Principalitie, *that is, to conserue the Empire of our Reason. No No, saith S. HIEROME, writing to EVSTOCHIVM, the diuell neuer

troubles himselfe with tēpting infideles, vagabonds, and such as are swallowed vp by sinne, he settis onely at those that stand right, and are in grace with God; His cheere, according to A B A C V C, is choyce; Hē will none but the daintiest bitts to please his palate. Loe how he settis vpon I O B to destroy him: and haueing, slayne I V D A S, he begins to sift and essay the rest of the Apostles: * Our aduersarie, saith S. GREGORIE in his moralls, doth bandie so much the more violently against vs, by how much we more resolutely resiste him: those that he accompts his owne, he workes not vpon; but the

more

more a hart reiectes him, the more he essayes to make himselfe master of his afflictions, * resēbling in this the mastiue, which barkes onely at strangers, neuer at those of the same familie. O God what a consolation it ought to be to the poore soule, amidst the assaults of the diuells malignant suggestions, who, by being a stranger to that infernall Cerberus, doth surely discern her selfe to be one of God's familie ! Esteeme it the fullnesse of your ioy, saith Sainte IAMES, to fall into many temptations. * And doth not S. PAVLE repute his temptations his glorie, saying that he doth glorie in the hope he

hath therein to be the child of God. Yes, for as the Potters clay is hardened by the fire: so a good man is perfected by temptation, * saith the wise-man, his hart being tryed by our Lord like vnto gold or siluer in the Crucible. * O God, saith the Psalmist, thou hast tryed vs, as siluer is tryed in the fire! * And the Prophete ZACARIE saith, that temptation workes the same effect in a iust man, that fire, in gold or siluer, * purifying the one from drosse, and the other from tinne * saith I S A Y E. It is a quicke fire of coales; saith S. AVGVSTINE, where the gold seuered from the drosse shines: but the refuse is consumed.

sumed. The iust is made stronger therby, but the sinner perisheth therein. * If you prune a Cipresse-tree it dies. Yet the Ghospell teacheth vs that the vine is to be pruned, that it may become more fruitfull.

Temptation doth humble vs.

CHAP. XXIV.

ARE we not then, THEOPISTE, to be accompted in some sort enemyes of our owne good, if we flie temptations, or complaine of them, since that, if we haue as much reso-

F 5 lution.

lution and courage for our part, as we shall haue assistāce from God, we may draw so faire aduantages from them? Will you for your cōsolation, that I pointe out some of them in passing by? Peace, the mother of abundance, doth ordinarily make vs swell with a secrete pride, which while it doth insolently rayse vs aboue our selues, we forget our selues, and turne vngratefull: but in the trouble of warrs, in the anguish, which temptation causeth; we enter into our selues; acknowledge our owne weaknesse; and learne that euery man is a pure vanitie, * and that all his strength is a shadowe and a fantome. S.

AMBR OSE and Sainte A V-
G V S T I N E iumpe in the
prooffe of this truth, in the
example of Sainte P E T E R,
who was taught by his fall,
how low a rate he was to put
vpon his owne forces, while
temptation cured his defease,
presumption. Happie tempta-
tion, which makes so excel-
lent a vertue, Humilitie,
spring vp in a soule, to which
saluation is promised in so
many places of holy scripture!
Sainte PAVLE, vessell of Ele-
ction, a vessell of massiue gold
adorned with precious stones,
doth confesse that the sting of
temptation serued him for a
counterpoise, least his mynd
might haue bene wasted away

by some blast of complacēce,
caused by the multitude of his
reuelations.

It crownes vs.

CHAP. XXV.

HOW! can we euer
hopethat any crowne
shall ouershade our
head, vnlesse it be composed
by the hand of temptation?
Which caused S. AMBROSE
to say, that such as feare to be
tēpted, feare to be crowned,*
for in the same instant in
which they are fighting their
Prize with temptation, their
garland is wrought, which is

to

to girt and adorne their victorious head. Was not IOSEPHES temptation the prooffe of his vertue? was not the iniury of his imprisonemēt, the crowne of his chastity: * He is sold by his brothers, a rough temptation; Marry ~~it is to~~ raigne in Egypt: how great a recompence? When God permits vs to be tempted, saith CASSIAN, it is a signe, that he intends to strengthen our vertue, and that he calls vs out to victories and triumphes. * For if Capitaines of this world doe liberally reward their soldiers in their returne from battaile, distributing amongst them the spoyles of the vanquished enemy: * how much
more

more plentifull shall their reward be, who haue suffered in Gods cause, & in his power haue ouercome temptations? Certes they shall haue the same with the Angels who threw downe the diuels, since men are to reparaire the ruines of the Heauenly Hierusalem. But what is that? Verily no humane hart can conceaue it, like as no eye hath seene, nor eare hath heard it. * We know onely by the Apostle writing vnto the Romanes, that the pleasures which passe, can enter into no cōparison with the glory which shall be reuealed vnto vs in Heauen. * And to the Corinthians, that those moments of labour doe worke

worke in vs, aboue measure exceedinglie an eternall waight of glory, * of a wonderful hight.

*By it we are holilie
Chastised.*

CHAP. XXVI.

HOW vniustly then should we thinke that we are forsaken of God, when temptations doe oppresse vs, sith Charity doth then specially presse vs; & that the heauenly rayes doe beate vpon our foreheades? For though we feeble the smarte of his rodde, yet who knowes not that he treats

vs licke a Father, who doth not chastise his child, but for the loue he beares him, & the desire he hath to bring him to goodnesse? So farre is it, saith S. CHRISOSTOME, from being a signe that we are forsaken by God; that it is euen a peculiar marke of his loue and care, for by that meanes he will rouse vs vp out of our drouisie, and languishing neglect, to make vs more diligent in his seruice. * For on the other side, is it not he who cryes out vnto vs, come vnto me / o you that are loaden and oppressed, and I will refresh you? * We are sensible indeede that one of his hands doth waigh a litle heavy

heavy vpon vs : but we also
see, if we please, the other
stretched out to support and
helpe vs. though the iust man
be euen waighed downe vn-
der his burden, yet shall he
not be oppressed, saith the
Psalmist, because our Lord
doth hold him vp with one
of his hands. O how worthy
to be loued and adored is this
hand in the distribution of af-
flictions, which it sends vs,
since by them he opens our
vnderstanding and makes vs
know the true good: * How
good it is for me, o Lord, saith
the diuine Psalmist, that thou
hast humbled me: *, and a-
gaine, we haue reioyced in the
dayes of our humiliation, and
when

when we were taken by calamity. With great reason did this great King speake in this sort, because the rough times, when he was persecuted by SAÛL, ABSALON, and SE-
MEI, were farre more ad-
uantagious vnto him, then
his times of prosperity, whe-
rein he was cast downe into
so grosse faultes, that he stood
in need of the great mercy *
of God to cleanse him. A vio-
lent sicknesse, saith the wise-
man, brings the soule to so-
briety, * and wisdoms arriual
is accōpagned with the rodde,
and correction. * This made
IEREMIE say; thou hast cha-
stised me, o Lord, and I haue
beene brought vnder the

yoake

yoake like vnto a youg bull. *
 This is the gall, by which the
 Angell restored **T O B I E** his
 sight; and by the durt of this
 humiliation, the Sōne of God
 cured the borne-blind.

*God prone to assiste the
 tempted.*

CHAP. XXVII.

IF it please you, **T H E O -**
P I S T E, maturely and ho-
 lily to pōder these cōside-
 rations, I dare assure you, you
 shall appease your frightes, &
 cease your plaints. Verily be a
 complainte as iust as it will,
 yet it is alwayes to be suspe-
 cted

cted of daintinesse: for it is an
vndoubted truth, that God
who is faithfull in his pro-
mises, doth neuer permit vs
to be tempted beyond our
strength, but makes vs euen
from the temptation it selfe,
rayse new forces to oppose
the temptation. Hence we ga-
ther by a necessary conse-
quence, that such as doe yeald
themselues vp, made not such
resistance as they were able:
and when they endeauour
out of their frailty to pleade
their sinnes excuse * one may
stoppe their mouth * by say-
ing, that iniquity hath lyed to
it selfe * as those wicked wret-
ches did, whom the wiseman
brings in, saying that the

Sunne

Sunne of Iustice hath not enlightened them,* and that God hauing cultivated the vine of their interiour, in euery necessary sort, it is their owne onely naughtinesse, which makes brambles spring from their hart in lieu of grapes.*

And if before the tribunall of the diuine Iustice they were so audacious as to couer their fault with the cloake of the infirmity of their flesh,* how many Sainctes would rise vp in Iudgment against them, making them clearly see by their example, that with a lesse measure of grace, they vanquished greater temptations, then those to which their cowerdise rendered vp them-

themselves. No no, God doth
 neuer deny his helping hand
 to such as performe their du-
 ty. * He is good to those that
 are of a right hart. * He who
 watcheth ouer Israel, neuer
 sleeps. * If during the tem-
 pest he seeme sometimes to
 slumber, he infallibly awakes
 in time of neede: for he doth
 opportunely come in to our
 ayde, in time of tribulation. *
 True it is, he doth now and
 then, let vs come to extrea-
 mities, to essay our vallour &
 Patience. He expected till Is-
 rael was come betwixt the
 sea & the sword; but to make
 them way through them, he
 swallowed vp PHARAO with his
 chariots & army. He reduced

I O B to tearmes that strike
temerous and feeble soules
with dread, yet he sent the
storme according to the ship-
pe; the winde with propor-
tion to the sayles. Why, if it
please him to kill vs that he
may rayse vs againe, as he
permitted L A Z A R V S to die,
to bestowe a new life vpon
him: if he will carry vs downe
to Hell, and bring vs backe
again, * who hath right to
aske him why he doth so? *
doe we not know that he
keepe the keyes of death and
hell: that is able to draw backe
whom he pleaseth from dea-
thes doore, * and from the A-
bisses below; to deliuer our
soule out of the clawes of
death;

death; to wipe the teares from our eyes; and to warrant our foote from falling; * by his power to beare away our foules out of Hell * to effect that its depth deuoure vs not * and that the mouth of the infernall Abiffes be not wide open to swallow vs vp. * Who is able to declare the power of our Lord? Our ayde then and sufficiencie, yea more then sufficiencie procedes from him, but our destruction from our felues, * because we loose courage like to the children of Ephraim, who shot meruellous well at Butts, yet fled from the face of the enemy, with whom they were to fight. * We loose Patience,

and

and leaue God, thinking, though falsely, that he hath left vs: whereas the Psalmist assures vs, that those who expect God, shall not be frustrated in their expectation. * And A B A C V C, though he stay long, yet leaue not to expect, for coming he will come; that is speedily, and he will not delay. * Nor is he indeed long ere he come to our succour, but our patience is too short, our hope too weake. O if we had those sacred promises deepe-ly engrauen in our harts, to wit, that God saues those that hope in him: * that he is their Protectour: * their Redee-mour: * that he doth protecte vnder the shelter of his wings

G

such

such as put their confidence in him: * that those that doe rely vpon him, doe neuer fall into confusion, should we euer then leane vpon the stemme of the Reede * of our owne frayltie? we should not, as Iob saith, goe about to borrow assistance from our owne misery, * knowing well that they who put their confidence in their horse men and Chariottes, * that is, in their owne endeouours, are commonly confounded * but neuer those who doe inuoke the name of our Lord: for he takes pleasure in abating the pride of the most valiant; and in bestowing strength and victory on the most weake. * Behold

my humility, o God, that is,
myne infirmity, said DAVID,
and deliuer me! * Verily such
as repose all their confidence
in God, doe take for their
strength the wings of an Ea-
gle, and take a flight from
which they neuer fall.*

Against vniust complaintes.

CHAP. XXVIII.

I Must yet, THEOPISTE,
haue about with our na-
turfall daintinesse. Our
selfe-loue makes vs so feeling
in the sēse of our greeues, that
we conceaue continually that
we haue no companions e-

equall to vs in misery, and by an imaginary vallour we fall downe vnder the euill which doth presently presse vs. We imagine that any other would be more supportable vnto vs. It seemes to me, that by the plaintes which you make of your present euill, which is more importune then painefull (and which by your speaking of it you augment, while you represent it vnto your mynd, as one of the most horrible monsters of Hell) you would make vs beleeeue, that all other corporall or spirituall scourges, are but shadowes, and silken whipes, in comparisō of this spirit of blasphemy and impiety which doth lay

teige

to your hart. And vpon this ground, you persuade your selfe that those that are tempted with despaire, hatred, iea-
lousie, ambition, enuie, dishonesty: that such as are afflicted in their bodies with sickness, whose paines are sharpe and pinching; or horrible vlcers: whether in their goods of Fortune by an extreame pouerty; or in their honour, by calumny, shame, infamy: In a word, that I O B tempted in all these kinds, and seated vpon the dung-hill, as vpon the Throne of Misery, had nothing that came neere to those daunting representations of Atheisme, and Infidelity which doe affright you. You doe in-

stantly beseech God, that he would send you all other sorts of temptation and tribulation, so you may be deliuered of this. Whereas I, my deare THEOPISTE, must needs tell you, that necessarily ether you or I are wonderfully mistake in this businesse. For my part, I apprehend your temptation the lightest in the world; nor would I assure you that the instances which you make to God to haue it changed, are deuoyed of rashnesse. How doe you know that you should not be defeated by some others, wheras I see you stand to this with your weapon in your hand? Put the case the others were lesse, which yet

I doe

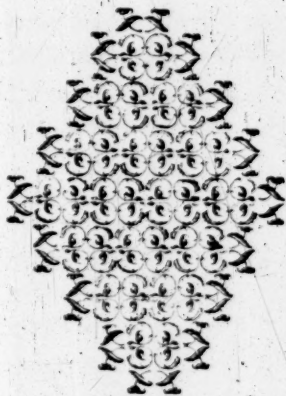
I doe not easely belecue, who
 gaue you yet assurance, that
 he that resistes greater temp-
 tations, will be also found in-
 uincible in lesser? How many
 shippes doe we see, perish
 euen in the Hauē: and sinke
 in a litle riuer, after they haue
 performed a long voyage, &
 susteyned the furious blasts of
 the angry tempest? Sainct
 PETER doth braue & bragge,
 and dare fight against whole
 troopes of souldiers: and at the
 voice of a poore chamber-
 mayde he abiures his Master.
 SAMSON prostrates the Phi-
 listians and Lions, yet sleepe
 in the lappe of a perfidious wo-
 mā who cuts his haire, & ther-
 by depruiuing him of strength,

puts him into his enemies power. But I discover sufficiently what is the matter; that which is present is pressing; and you, forsooth, must haue paines and temptations of your owne chooſeing, and those also changable at your pleasure. As though it were in the power of the beseiged, to prescribe lawes to the beseigers and to command them lay their battery first to such a side; and then to transporte it to another, which is a meere-ly ridiculous humour. You must not thinke to beare your deseases, temptations, and other afflictions, as souldiers carry their muskets, now on one shouldier & then on another

other for their greater ease: for such as they befall vs without our election, such we must be content to beare them. One of the most famous amongst the Stoickes said of old, that if all men were to put their calamities vpon a heape, & that afterwards an equall distribution were to be made to all, there would not one be found, who would not demand his owne affliction againe. For though we conceaue our selues neuer so much tortured with the euill we endure, yet there are others in the world who are incomparably more afflicted, Alas, THEOPISTE, where are your thoughtes, when you doe not onely wish

an other Crosse, but euē dare
 to demāde it of God, as though
 you were wiser then that
 eternall wisdome, to discerne
 what is most conuenient for
 you? O what a presumption,
 how blind an incōsideration,
 what an immortification is
 this! what irrefignation, what
 selfe-loue! No, my THEO-
 PISTE, no, not as thou wilt,
 but as God will: his will not
 yours be done. * Tell him in
 a quite contrary tune: yes,
 Eternall Father, be it so, sith
 so it hath bene found pleasing
 in thy blessed sight. * And like
 as the Ethiopian Ruby neuer
 shines so bright as when it is
 steeped in vineger; so what
 euer contradictions, relucta-
 tions,

tions, and violence you suffer
in your will, while you make
this Act of resignation, yet
omitt not to performe it, and
to make that faire rose spring
out of the midst of so manie
thornes.





THE SECOND PART.



Itherto, THEOPISTE,
 I haue discoursed
 with you, rather as
 with a sound then a
 sicke man, or as with one that
 plaines without a cause. How-
 beit I cannot but take com-
 passion of your euil, and with-
 out flatterie, rather dresse
 your wound by annoynting
 then lanceing it; rather by le-
 nitues, then by the fire and
 flame, S. PAVLE commanding
 vs to weepe with those that
 weepe, and to be all to all, that

we

we may gaine all to I E's v s
CHRIST*. Wherefore, though
I could make you clearly
see, that you are rather sicke
by imagination or in imagi-
nation, then in verie deed and
in your will: yet least I might
attristate you, or exasperate
and renew your greife, I will
frame my iudgement to your
opinion, imitating the Pro-
phete, who shortened him-
selfe vpon the widowes child
to restore him to life. To an
imaginarie sore I will applie
true remedies. Take here then
such as the Heauens suggest
vnto me for your consolation.

That

*That we are to despise cer-
taine temptations.*

C H A P. I.

LOe here a pill which I
assure my selfe will
seeme to you a litle too
rigorous, and bitter, but if you
haue but the hart and stomake
to take it downe, I dare pro-
mise my selfe, you will per-
ceauie a speedie and wōderfull
effect in it, and be notably
comforted therby. Marrie you
must take it downe without
chewing it ; you must shut
your eyes when you take this
potion. Shall I tell you in a

word

word what this so foueraigne
an Antidote is? it is contempt.
I, contempt, THEOPISTE, for
since your spirituall Directour
hath so often told you (sound-
ing the botome of your con-
science, while you reueale
your cause vnto him,* and lay
open vnto him the windings
of your hart) that in all those
thoughtes which seemed so
horrible vnto you, there was
more paine then faulte, if
you desire to free your selfe
from the formar, as by Gods
grace you are from the secōd,
nothing can with more faci-
lite or expedition deliuer you
from it, then the contempt of
those suggestiōs of the diuell.
For be the diuell as strong as
he

he will (and I O B assures vs
 that there is no earthly power
 in any sort to be compared to
 his) yet since our Sauour I E-
 S V S C H R I S T bound him,
 he is able to ouercome none
 but such as deliuer vp their
 weapons into his hands, as S.
 A V C V S T I N E in one of his
 Sermons doth teach vs, and
 like to a mastiue, he can onely
 bite such as of their owne
 free accorde put them selues
 into his mouth, though indeed
 he haue libertie to barke at all
 the world. Let him cry then,
 let him knocke, beate, snarle,
 keepe a coyle at the gate of
 our hart: y^elesse our consent
 open him the doore, he can
 neuer enter. And herevpon
 they

they are conuincd of imprudence who permitt one to come in to them, whom they know for a theife, and one that comes to robbe them. He that knowes, saith S. LAWRENCE IUSTINIAN, that the wine which is presented vnto him is impoysoned, is he not deuoyd of all reason, if without all compulsion he drinke it? But marke the sleight: The diuell imitates the fisherman, who coueres the pointe of his hooke with a baite, to th'end that the greedie fish may swallow it downe, without perceauing the ambush which is layd to catch him. He resembles the Serpents, wherof the Prophete maketh mention, which

which vnder the faire dugges they shewe, hide a venimous milke, which they freely communicate to any that will sucke it. But be the venime of temptation as neere vnto vs as it will, yet can it neuer hurt vs, vnlesse it be ioyned vnto the free and deliberate cōsent of our will, according to that infallible Maxime, that no man doth hurt, or is hurt but by himselfe. The diuell may beate the steele as long as he list, and by temptation, may beate sparkles of fire vpon our hart, yet if he want the match of our consent, he shall neuer be able to sett our inward house on fire. Though the temptation should continew

all

all the dayes of our life, saith
our B. F. in his Philophee, yet
shall it neuer defile vs with
sinne: yea, I adde, that if we
fight valiantly, it serues for
matter to many crownes. But
call you that fighting valietly,
will you reply, to contemne
the charge the enemy makes
vpon vs? yes, **THE OPTISTE**,
it is in my opinion one of the
greatest feates of vallour. For
contempt of the enemy is a
signe of assurance, and the
first steppe to victorie, is to be
confident of it. Those that are
doubtfull and disamayed, in,
or before the Combate, come
hardly euer happily off. Not-
withstanding the aduantage
which Goliath had in great-
nesse,

nesse, yet the litle DAVID
 being confident in God, doth
 despise his brauadoes, and
 hopes as well to see an end of
 him, as of the Lions & Beares
 which formarly he had slayne.
 And againe, I will discouer
 vnto you a stratageme. t'is this.
 The diuell, though feeble, and
 damned to the deepe pitt of
 Hell, yet comes not an inch
 short of his auncient pride,
 but esteemes himselfe as strōg
 & powerfull as he was, when
 he made the reuolt against
 his Creatour, and stroue to be-
 come like to the Highest, so
 that he can in no wise endure
 to be despised, but flies from
 those that fight with that
 weapon, as from such as as-
 faulte

saute him vpo that side where
he is the weakest, and where
(as did ELEAZAR, who stricke
the Elephant of Antiochus in
the flanke) one may easely
reach him a deepe and deadly
blow. And that the thing goes
as I deliuer it you, frame a iud-
gemēt by our Sauours temp-
tation in the desert: As long as
our Sauour daigned to make
him answere, measuring, as it
were, his owne greatnes with
his aduersaries force, he dou-
bles his blowes, and waxeth
hotter in the fight: but as
soone as these words of con-
tempt, *begone Satan*, procee-
ded out of the Redeemours
mouth as thunder and light-
ning; he slid away with con-
fusion

fusion and shame, and shortly forsooke the feild. Further, what reason haue you, THEOPISTE, to treat those importune thoughtes which molest and toyle you, otherwise, then in termes of contempt. Eagles you know, according to the old Prouerbe, disdayne to flie at Flies. And he that would imploy his best endeouours, & put himselfe into a sweate, to driue away, and keepe those litle troublesome creatures off his face, would more moue his spectatours to laughter then to pittie. Such, doubtlesse, is the vnprofitable, I will not say, the ridiculous imployment of many, who by continuall clamours and complaintes,

and

and if I might so say, by force
of armes, thinke to driue away
their euil thoughtes, vttering
now and then such strange
speaches, and making such
mouthes and faces, that such
as see and know their desease,
doe rather mocke then pittie
them. In this pointe they are
not altogether vnlike to that
old Emperour, who shutt him-
selfe vp in his Chamber, and
exercised himself in catching
flies, while it was conceaued
that he was imployed in more
serious affaires. Let, therfor,
THE OPISTE, those curre
bawle at you, without euer ta-
king notice of their barking,
and you shall see, they will
hold their peace. If you irri-
rate

tale them, they will barke
 and bawle lowder. Giue those
 crows leaue to croake, with-
 out driueing at them with
 clodds & stowes, as an aũcient
 Poete speakes. Imitate him,
 who in the Sommer tyme
 walkes in a dustie way, where
 the winde makes the dust rise
 frō vnder his feete. He shuts
 his eyes: holds on his way
 without troubling himselfe
 with the allaying of all this
 dust: otherwise, it were to
 follow & fight with his owne
 shadowe, and feyned fanto-
 mes: to striue to measure the
 ayre, and waigh the fire.* An
 endeouour as fruitlesse as foo-
 lish. Follow ALEXANDER'S
 way, who with one twarte
 blow

blow cutt the Gordian knotte
which he could not loose: so
by a powrefull disdayne you
shall more easely deliuer your
selfe out of the snares and
netts which the enemy hath
set to catch you, then euer you
can disengage your selfe by a
violent winding and turning.
S. IOHN CLIMACVS brings in
to this pourpose, the storie of
an old Munke, who for many
yeares together hauing bene
tempted with blasphemie, and
endured incredible panges in
this tryall, he discouered him-
selfe to a neighbouring Her-
mite to haue some counsell and
consolation from him: He had
no other, then that which I
prescribe vnto you, that is, ab-

H

Toluly

solutely to contemne all his illusions. In the interim, the Hermite who was a beaten and experienced souldier in that kind of warre, tooke vpon him all the sinnes which the tempted person apprehended he had commit; wherevpon he receaued such consolation, that vpon the first acte of contempt which he made according to counsell, the diuell forsooke him quite, nor was he afterwards disquieted with the like thoughtes.



*That temptation augments
vertue.*

C H A P. I I.

BVt if the terrour which
doth possesse you (and
which I would tearme
vaine, if I did not know that
euē seruile feare is a grace of
God) doth not permit you to
contemne an enemy which
you dreadē, & whose assaultes
are so terrible vnto you, make
this cōsideration a rampire to
your breaches, and like vnto
the fabulous Giant, let your
ouerthrowe redouble your
forces, representing vnto your

mynd that that which fightes
against vertue, defeates it not,
yea, that opposition contri-
butes force and groth vnto it.
Why, would you euer fall into
that opinion as to thinke, that
the vertue of Chastitie should
consiste in being wholly vn-
sensible, like vnto a stone or a
blocke. I cannot persuaide my
selfe that your iudgement can
giue credit to a thought so
absurde. In what then doth
this faire vertue consist? doe
not you see that it consistes in
a perfect resistance of all that
is contrarie to puritie: where-
vpon it is compared to the
white and daintie Lilie, which
growes amidst the blacke and
rough thornes? Doe you not
see,

see, that Gardiners fetch pinc-
kes, sweete Marierome, and
other odoriferous flowres, out
of stincking dung hills. Roses
doe smell far more fragrantly
being sett neete vnto the
strong sauered garlike. We
must make the like conceipt
of Faith, nothing doth driue
it so farre in, nor imprint it
more deeply in our hart, then
the temptations of blasphemie
and infidelitie: For as fire is
neuer so hote, as when it is ex-
ceeding cold, so is our Faith
neuer so closely vnited vnto
God, as when it is violently
opposed. We resemble sheepe
who run all close together on
a heape, and make towards
their shepheard, as soone as

H 3

they

they perceauē the wolfe draw neere : for as soone as we apprehend that the enemy goes about to bereaue vs of the precious treasure of our Faith, which is the grownd of our eternall saluation, we cast our selues into the lappe, or bosome of the Prince of Good Pastours, and the Bishope of our soules. * This moued S. LEO to say, that without temptation vertue cannot be reduced into Act. For there is no Faith without trouble, and agitation; No Charitie without the sting of sensualitie; no fight without an aduersarie; no victorie without fight; nor crowne without victorie. This is a thing of great consolation,

if you can well vnderstand
and Practise it, THEOPISTE:
Forthence you may learne to
make progresse in vertue, by
meanes of that verie thing
which seemes opposite vnto
it, since it is true, according to
the doctrine of S. BONAVENT-
TURE, that by the resistance
which we make against temp-
tation, we make a great steppe
in the vertue wherein it strives
to hinder vs. This is manifest
in S. BENNET, S. FRANCIS, S.
THOMAS OF AQUINE, whom
God voutsafed to fauour with
the gift of a perfect Continen-
cie & puritie, for that they had
by heroicall Actes subdued
motions contrarie to honestie.
The like happens, saith the

same Doctour, to those that are tēpted in matter of Faith: for if they behaue themselues like the braue Souldiers of IESVS CHRIST,* the end of their Combat is alwayes accompanied with extraordinarie lightes and notions, which are, as certaine rewards of their fidelitie. So doth light rise and increase to the iust,* and in the midit of the darknesse, a splendour doth shine to those that are of a right hart.* In this sort Patience did dilate it selfe in Iob's hart, (wherof he is a perfect paterne): and in sequall therof, the goods, which by the Diuine permission, were take from him by a violent hand, were restored

him

him to the double. Iudge your
felfe then, THEOPISTE,
whether I had not great rea-
son to tell you aboue, that you
did reiect your owne good,
when you begged to be deli-
uered of temptation. Your
ficke hart doth loath this de-
lightfull manna: and your
crayfie iudgement, makes litle
efteeme of the wishfull Land
of Promis, which God makes
flowe with the honie and
milke of his benedictions.



*Prayer, a good remedie
against Temptations.*

CHAP. III.

BUT I see plainely, that
in vaine I perswade you
to remaine vpon this
happy Crosse: and that you
are resolued to stay at the o-
ther side of Iourdain, togei-
ther with those two inconfi-
derate Tribes: well then, I
must prouide a lodging for
you there, squared out by the
line of distribution.* Doe you
apprehend your backe too
weake to support so heauy a
burden? haue recourse to
prayer,

prayer, according to the Counsell of S. IAMES, Is any sorrowfull amongst you? Let him pray. * And according to that of S. PAVLE, that to resiste the diuells assaultes, we are to put on the armour of God, which he calls frequent, and in a māner, cōtinuall Prayer. * Yea, euen following our Sauiours owne Counsell; who wills his Apostles to pray least they may enter into temptation. And in the forme of Prayer which he taught vs, doth he not order vs to pray, that we be not ledde into temptation? * Cassian doth aduertise vs, that this verse of the Psalmist, which the Church orders to be said be-

fore euery houre of the diuine Office, Intend into my ayde o God, Lord make haste to helpe me, * hath a peculiar force to dräue away temptations and distractions in our Prayers. As also that other, let our Lord rise vp, and his enemies shall be disperfed. * The many prayers also, which D A V I D made to be succoured in his temptations: Lord forsake me not for euer. * Let thy mercy comfort me. * My deiected eyes say vnto thee, when wilt thou comfort me. * restore me the ioy of thy saluation, and with thy principall spirit cōfirme me. * Thou who hast promised to deliuer them from paine, who shall
call

call vpon thee in time of tribulation. * Myne eyes are alwayes turnd towards our Lord, that he may pull my feete out of the gyues and snares. * I suffer violence, ô Lord, make answer for me. * Rise ô great God, rise vp, why dost thou sleepe? do not reiect me for euer. * Why dost thou turne thy face from my pouerty and affliction? * Take thy sword and buckler, and come in to my succour. * Say vnto my soule, I am thy saluation. * How long, alas, wilt thou forget me, & turne from me thy heauely countenance? * How long shall my enemies haue aduantage ouer me? * Cast thyne eyes vpon , and giue
eare

care vnto me ô Lord. * En-
 lighten mine eyes, least I may
 sleepe in the shadowe of
 death. * I haue listēd vp myne
 eyes towards the mountaines,
 whence I am to haue succour,
 which I expect of that Lord
 who made Heauē and earth. *
 To thee it is, ô great Lord, that
 I lifte vp my eyes, who dost
 inhabite the Heauens. * Alas,
 doe not chastise me in thy fu-
 ry, correct me not in thine
 angar. * And a number of o-
 thers the like eleuations of
 of mind, which the Psalmist
 breathes out in so many pas-
 sages of his heauenly Canti-
 cles. Whereby we are taught,
 that Prayer is the towre of
 D A V I D, an Armory wher-

in are all sorts of armour against the assaults of temptation, so that we alwayes conclude ouer prayers in those words of perfect resignation: Let thy will, o Lord, be done, not myne. * Be it done in earth, as it is in Heauen. * Be it done according to thy blessed pleasure, not according to my gulse or liking. For if we desire that God should doe our will, is it not most reasonable, that we should submit our selues vnto his? And that we should repute him our soueraigne law, * put downe in the beginning of our booke, * and engraue in the midst of our hart. We doe often aske and receaue not, because we aske amisse,

amisse. * And God who is good, doth sometimes out of Loue deny vs that, which, if he were offended with vs, he would grāt vs. S. PAVLE petitioned to be freed from that shamefull temptation which did afflict him; but was answered, that grace did suffice him, because his vertue was perfected in infirmity. * So that ~~he~~^{it} was heard in one sense, and not in another. Let vs therefore aske what ~~we~~^{we} ought, and as we ought, and Gods promise will neuer faile vs. For his Truth remaines for euer, and his word passeth not.

*The word of God another
Antidote.*

CHAP. IV.

BESIDES Prayer, there is yet another weapon, very powrefull against temptations, especially that with which you are afflicted.

THEOPISTE, it is the sword of the Holy Ghost, the word of god, * whether it be heard (for faith is by hearing, and hearing by the word of Christ) * read, or spoken: for its redounding is the voice of thunder which doth daunt the accursed spirits. The tryall of this remedie

medie was made by our Sa-
 uiours temptation in the de-
 sert, who repelled the Temp-
 ters darts with the words of
 life, life euerlasting. * The
 Authour of it, is S. HIERO-
 ME writing to his EVSTO-
 CHIVM, deliuering her verie
 particular and ample docu-
 ments touching it; S. GRE-
 GORIE in his Moralls; S. BA-
 SILE in his short Rules; and
 CASSIAN in his twenty two
 Conference : all who, with
 one consent, doe aduise vs to
 store our selues with sacred
 darts, opposite to the vices
 which temptation doth sug-
 gest, as with so manie sharpe
 arrowes quiuered vp in our
 memorie, where of we may
 make

make vse in time of neede to
beate downe all the enemys
plots by a constant and coura-
gious cōter-batterie. Howbeit
I must ingeniously confesse,
this remedie is not so commō,
nor is it vselfull for euerie one,
but such as are conuersant in
holie write, or bookes of spiri-
tualitie. And indeed, **THE O-**
PISTE, I speake to you as to
one that knowes the law, * as
S. PAVLE saith, that you may
make vse of this weapon, in
this your extremitie, accor-
ding to the skill you haue
therat. All the Holie Fathers
hold it soueraigne. Hence
DAVID said, that the ar-
rowes of God, that is, of his
word, were sharpe headed,
power-

powerfull aboue his workes,
& fit to beate downe the ene-
mies of the King of Glory. *

*That melancholie is to be
auoyded.*

CHAP. V.

BVT I perceauē the tem-
pest of your mynd re-
quiers, that I should
sound & search your wound
yet deeper, and presse and
prie with more diligence into
your sore. O GOD, THEOPISTE,
take-heade least that bitter-
nesse of mynd which doth
possesse you, proceeding, frō
the smart of your euil endu-
red

with melancholie and impatience, may be worse then the temptation it selfe. It is a remedie which nature without the helpe of Grace can applie vnto it selfe: while yet in lieu of disengaging it selfe it inueigles it selfe; in lieu of curing, it impoysones its wound; in lieu of lightening it makes its owne burden more vnweldie. In vaine, THEOPISTE, in vaine doe you strue to build your interiour house vpon a solide and sure foundation, vnlesse God put his hand to the worke; If God keepe not the Citie of your soule, in vaine doe you stand sentinell, in vaine you walke the round of the walls. * Vnlesse

lesse that strong armed keepe
 the Fort, you are neuer to
 hope for Peace. * If he awake
 not, if he speake not, the
 storme will not cease, * the
 calme will not come. * If you
 thinke to find out the meanes
 in your selfe whereby to con-
 serue your Faith against the
 powers of darkenesse, * you
 seeke for birds in the sea, fishes
 on the drie land; you looke to
 finde out fountaines of liuing
 water in broken cisternes; and
 in Nature, fruites not to be
 found in her garden; effects
 that are beyōd her reach. Yes,
 for Faith being infused into
 our hart, by a diuine and su-
 pernaturall way, she will not
 be stayed there By humane

meanes.

meanes, nor by our endeouours
& strife alone. If you thinke by
your owne endeouours to quite
your selfe of the assaults
which are made against you,
you shall neuer be freed from
them: because this buckler, is
not of a temper strōg enough,
nor is this armour prooffe. The
more that you drinke of the
water of your Cisterne, * the
more you demand, the more
you are inflamed, the more
your thirst is augmented: and
your melācholic will increase
by the very meanes you vse to
remoue and put it away. It is
as oyle cast into the fire, which
in steede of extinguishing,
doth kindle it. Haue recourse
therefore to God in this be-
halfe;

halfe; in him you shall find Peace, and repose: for he assures vs that his yoke is sweete and his burden light.* But that I may no further dilate my selfe vpon this remedy, I referre you, not to the bare reading, but to the diligent and faithfull practise of the eleauenth and twelue Chapter of the fourth part of our B.F. his Philothee, where he speakes of vnquietnesse & sadnesse; There you shall find soueraigne receptes for your desease; and in the storme wherein you are tossed, the Seagalls calme; In fine, that Peace of God which passeth all vnderstanding, and all humane conceipt.

That

That we are in no wise to
omit the ordinarie exer-
cises of our vocation.

CHAP. VII.

ABOVE all things,
THEOPISTE, be ware
that this affliction of
mynd which doth crosse you,
doe not delay you, as an im-
portune *Remora*, in the course
of your nauigation, that is, in
the exercises of your voca-
tion. For as the Crampe-fish,
hauiing take downe the fishers
baite, sends out by the line,
such a mūnesse into his arme,
that he is forced to lett all goe:

fo the Angell of darknes, who
 striues still, as the Prouerbe
 goes, to fish in troubled wa-
 ters, perceauing him selfe not
 able to staggar a soule by
 temptation, takes pleasure at
 least, to put him out of the
 racke or path of his dutie, ca-
 sting woode on his breade,*
 as well as snares in his way,*
 that he may forget to eate
 that, or at least stumble at this.
 He thinkes he gaynes not a
 litle, when he delayes vs, if
 not to doe what is good, at
 least to doe it well. It is a
 great steppe to victorie, to
 haue disfrancked the enemyes
 troopes. He will at least ac-
 coaste and incumber vs, if
 he cannot retire and make vs
 returne

returne backwards. For the guilefull villaine knowes full well, that not to aduance in the way of God, is to recoyle; and that vpon IACOB's ladder, all ascend or descend, none stay lingering vpon it. He striues to stope the mouth of our Canon, if he cannot carie it away. He is content to make our defence vnprofitable. He will presently after make a new charge vpon vs; and will haue an easie victorie ouer vs, if he find vs disarm'd and disorder'd. Wherefore I doe verie earnestly exhort you, THEOPISTE, that, (be your pensiuenesse, apprehension, dolour & distresse, which this temptation brings vpon you,

neuer so great) you growe not slacke and carelesse in any of your spirituall exercises, or any exteriour employmēt appertayning to your state and condition. In this you will not onely giue a laudable testimonie of your courage and skill, but euen of your loue and loyaltie towards God, shewing that the waters of annoyes cannot extinguish, nor the torrents of water beare away that heauenly flame, * It is an easie taske for the least of mortalls to steere the shippe in faire and calme weather: but in rough stormes, the master Pilote, hath his hands full to guide the sterne. This lawfull employment will worke

two good effectes in you at once; for it will frustrate your aduersarie in his plott, which was to withdraw you from your ordinarie course & proceedings, in the functions and actions of the vocation to which God hath called you: and it will withall serue to diuerte your mynd, that the griefe which doth afflict, may not seeme so sensible vnto you. I will adde a third aduantage: It is, that as flies doe not sitt vpon runing waters, nor can find good footing vpon a smooth glasse: so doth tēptation gett but smale footing in a soule that is well imployed, and who flies idlenesse. This is the most generall Counsell,

I ;

that

and cryes who meete him on the way . In a word keepe your selfe still in action, and the enemye will not know how to catch you. The serpents of temptations, and the pen-siuenesse which doth accom-paignie the, resemble serpents and toades, which desire rather to liue in standing and stinking pooles, then in cleare and runing riuers . Contrari-wise, as in tyme of warre, one is far more vigilant and stands more vpon his gard, then in the repose of a cōstant Peace, when each one walkes in cōfidence. So in the Cōbate in which you now fight, double your exercises of pietie, giue your selfe more frequently to

Prayer,

Prayer, to workes of mercy,
to reading spirituall bookes,
to mortifications; goe more
often to the Sacraments of
Pennance, and the holy Eu-
chariste. And although you
be forced to practise all these
things without gulse, without
feeling, and as you conceaue,
without feruour; yea euen
with auersion; repugnance,
cōtradiction, loathfomenesse,
and a certaine violence of
mynd, yet omitt not to con-
tinew them; for as the most
renowmed vallour doth ap-
peare in the greatest dangers;
so the most generous fidelitie,
doth shew it selfe in those dif-
ficulties, no otherwise then
the strongest wine doth grow

that those great Masters of spiritualitie of the old tyme, deliuered vnto their disciples, to auoyd the surprises of their mortall enemy, to witt, so to dispose of theselues, that they might alwayes be found in some laudable exercise. CASSIAN, S. AVGVSTINE speaking to his brethren in the desert, S. HIEROME in his epistles, S. BERNARD in sundrie places, doe vrge nothing so much, as the flight of idlenesse and carelesnesse, which the wiseman names the Mistres, and worker of all euill. If you will belecue me, THEOPISTE, in lieu of loosing courage, you shall renew your seruour, calling to mynd your

first Charitie. * You shall imitate those sicke men, who eate rather by reason the appetite, to cōserue their strength, and more vigourously sustayne the disease that hanges vpon the. In the end, saith D A V I D, the patience of the poore doth not perish. Be ware that the heate of this temptation put you not out of your way; runne without intermission for the prize which is proposed vnto you, but runne so that you may beare it away. * Follow not that vnfortunate Herjmes-fire of your suggestion, which will seduce and misleade you: Imitate the faithfull dogge which continually followes his master, giuing no eare to their hola's

and cries who meete him on the way . In a word keepe your selfe still in action, and the enemye will not know how to catch you. The serpents of temptations, and the peniuenesse which doth accompaignie thē, resemble serpents and toades, which desire rather to liue in standing and stinking pooles, then in cleare and running riuers . Contrariwise, as in tyme of warre, one is far more vigilant and stands more vpon his gard, then in the repose of a cōstant Peace, when each one walkes in cōfidence. So in the Cōbate in which you now fight, double your exercises of pietie, giue your selfe more frequently to

Prayer,

Prayer, to workes of mercy,
to reading spirituall bookes,
to mortifications; goe more
often to the Sacraments of
Pennance, and the holy Eu-
chariste. And although you
be forced to practise all these
things without gulte, without
feeling, and as you conceaue,
without feruour; yea euen
with auersion; repugnance,
cōtradiction, loathsomenesse,
and a certaine violence of
mynd, yet omitt not to con-
tinew them: for as the most
renowmed vallour doth ap-
peare in the greatest dangers;
so the most generous fidelitie,
doth shew it selfe in those dif-
ficulties, no otherwise then
the strongest wine doth grow

in the most rockie ground,
 and such as are most exposed
 to the heate of the Sunne at
 moonetyde . But how is it
 possible, will you say , that I
 should produce so ferme actes
 of Faith, while I hardly thinke
 I haue any faith at all ? No,
 THEOPISTE, no, you are not
 depriued of Faith. A man in a
 swoone is not deade. His hart
 beates still, though his poulse
 be verie weake and slowe.
 Vnder a great heape of hote
 ashes , ther is yet some hot
 coale, and so much the more
 hote, as it is more closely co-
 uered. Fire that is shut vp in
 an Ouen is far more actiue,
 then that which flies in the
 open aire. The water of the

foun-

fountaine doth spring vp so much the higher, by how much it is restraynd in a strayer conduite. And is it not written, that out of the bellie of him that shall beleue, liuing waters shall flowe,* and waters that shall runne to life euerlastinge. * And if you desire to be further instructed in the practise which I propose vnto you, I referre you to our B. F. in his 14. and 15^e Chap. of the 4. Part of his Philothee.



*Aspirations in the presence
of God.*

CHAP. VII.

BUT if you be not yet wholly possessed with drinesse, repugnances, and distemper of mind, here it is that you must recollect & call together all your interiour forces, as the kinge in the Ghospell, who rayfed all the forces he could possiblie, to goe out to meete him, who was about to set vpon his Cōtrie. * And you are to make all the actes of liuely Faith that you are able, ether by
word

word of mouth, or at least in hart : For these will be as so manie conterminees, which will frustrate and spoyle all the enemies workes: And will fortifie your hart against the assaultes which blasphemous thoughtes shall make against your faith. O what an honour it is for you, to haue God a Spectatour in this your Combat, who lookes downe vpon you from the highest heauen, as he did of old vpon S. STEPHEN in the showre of stones. Is it not in this occurrēce, that you are to encourage your selfe with the kinglie Prophete: I consider God present, & at my right hand, what is it that can shake me? * Our Lord

is with me as a valiant Champion, and thereby all those that doe persecute me, & doe rise vp against me shall be abated and confounded. * O God, said D A V I D, place me neere vnto thee, and then let them fight who list against me. * If thou be with me, saith the diuine Apostle, who can be against me? * Now as starrs doe not onelie looke downe vpon the earth, but also doe dart downe vpon it diuerse influences; so the eyes of God are not meereley cast vpon vs, as I O B saith, as one man beholds another; but, as the scripture doth teach vs, they doe infuse a certaine force into vs * which makes vs be-

come

come valourous against our enemies: So we reade of SAMSON, who ouerthrew the Philistians while the spirit of God did assiste him. This supplie of courage doth also appeare in humane vallour: For what doe souldiers performe, when they haue the honour to fight in presence of their Prince, doe they not lend beloves about them, euen beyond their force? Yet are they ordinarily moued therto by humane respectes, and vanitie too often is their motiue. * What then ought not a truelie faithfull and generous soule doe for an Eternitie? Is she not in this behalfe to imitate the Angels of light, who threw downe to

Hell

Hell those of darknesse in that
 great battell which was fought
 in Heauen, by that word
 which testified their inuiola-
 ble alleagance: WHO IS AS
 GOD, who is as God? In like
 manner when those legions
 of wicked thoughtes of infi-
 delitie, abomination, and
 blasphemie shall discover the-
 selues to your thoughtes, and
 as importune Drones shall
 buze about your hart, you are
 but to make this protestation:
 WHO IS AS GOD? Who is like
 vnto our Lord God who doth
 inhabite the heauens aboue,
 and doth lend a fauorable ey
 to things below? * Thence
 proceeded those sacred eiaçu-
 lations, which wee see in ma-

nie passages of holy Scripture,
holy Saintes made in like oc-
currences. IOSEPH being tēp-
ted protests that he will not
offend his Master. SVSANNA
also resistes temptation, out of
the apprehension she had of
Gods presence. S. PAVLE: I
liue in the Faith of the Sonne
of God who hath loued me,
and who gaue himselfe for
me.* S. BLANDINE being
drawen to martirdome, vsed
no other words then that she
was a Ch̃ristian, and dyed in
that holy protestatiō. S. PETER
MARTYR being wounded to
death, and left vpon the place
by the Murderers, had yet lea-
sure to write these words vp-
on a stome with his finger.
dipt

dipt in his owne blood, I BEL-
 LEEVE. * And Saincte TERESA
 drawing neere vnto death,
 said sometimes; at the least
 Lord, I die a child of thy
 Church: making thereby a
 brieft profession of her Faith,
 whereof she made vse, as of a
 fierie sword, to driue away all
 illusiōs cōtrarie to her beleife,
 and intire loyaltie. Thus it is,
 that those that are faithfull in
 Loue, * doe exercise theselues
 against the assaultes of the
 midday diuell. * For the rest,
 I will assure you, that those
 who by interiour or exteriour
 actes of Faith, doe make
 heade against the temptations
 of the spirit of infidelitie, doe
 soudainely dashe all his de-
 signes,

signes, and doe what he can,
they frustrate his attēpts: For
like as a Maide can neuer be
married while she saith, No
because it is the consent that
tyes the knot of marriage; so
temptation can neuer cast a
soule into sinne, and by sinne,
marrie her to death and hell,*
till free-will yeald it selfe vp
to so loose a disloyaltie, as to
forsake the Creatour for the
Creature, and the liuing foun-
taine, for a drie Cisterne.



The difference betwixt Meditation and Contemplation.

CHAP. VIII.

NOW these actes of Faith, wherof I haue spoken, THEOPISTE, are produced in this life, which the Misticalls tearme Actiue, by meanes of vocall Prayer, if they be exteriour; or by Meditatiō if they be interiour. But if you desire to make them equall in vigour and force to their excellencie; as dartes, by how much they are sharper, by so much they are

are the more penetrating, I will yet furnish you with other meanes, which are, in my iudgment, two of the most forceable remedies that are to be found, not onely to disperse & repell those troublesome tēptations, but euen to draw so great a riches out of them; that you will be cōstrayned to crie out with that Aunciēt, we had bene lost, if we had not bene lost. Both of thē shall be taken out of the boxe of Contemplation, the vse of which, doth Wonderfully refine Faith, as it doth also inflame Charity, but in two different degrees. For the first shall be drawen out of simple, the other out of eminent Contemplation.

And

And this being said, I haue no more to say vnto you, but onely to leaue you in the hands of God almightie, and with MOYSES, to the kisse of our Lord.* You are alreadie, sufficiently instructed in spirituall affaires, to discerne the difference betwixt Meditation and Contemplation: yet to renew in you the memorie therof, you may please to looke what our B. F. saith of it, according to his ordinarie, that is excellently, in the 6. booke of his Theotime. I will say onely that which is absolutely necessarie, for the clearing and illustrating of that which I am about to tell you. Meditation, which is no other thing,

then

then the groning or murmuring of the Doue, * a mysticall ruminating, * or recogitating, * wherof frequent mention is made in holy Scripture, is made by an attentive consideration, or interiour discourse, which tends to moue and excitate the soule to holy affections and resolutions. To this purpose, it doth bend, apply and imploy all the faculties of the soule, replenishing the Memorie with the presence of God, and with the pointes which she is about to examine: The vnderstanding, with discourse, reasons, and intelligible species: The will, with aspirations, resolutions, affections: The Imagination, with figures

figures and Idea's, following that which the Philosopher doth teach vs : that he that doth meditate isto frame vnto himselfe Idea's or Images : So that Meditation doth sound & examine, the truth of things, or hidden misteries by peace-meale, making, as it were, an anatomie of them, imitating therein the Fisher and fowler, the one wherof, doth beate the feilds and bushes; th' other, the riuers, to find out their game or els to one that is eating, who turnes and chews the meate in his mouth, before he be fed with it. Its game and foode, are the diuers Actes which the powers and faculties of the soule doe produce

which

which is neuer done without labour and paine, though indeede that paine is solaced by Charitie. For he that loues, labours not; or if he labour, he loues that beloued labour, by reason of the Obiect which is the deare cause therof. All IACOBs labours seemd light to him, by reason of the loue and affection he bore to the beautifull RACHEL. It fares not so with Contemplation; for it resembles drinking, a flowing action, sweete and easie: It is made in vnitie, not in multiplicite; It leaues the actiuitie of MARTHA to meditation, and takes to it selfe MARIE's best part, which shall neuer be taken frō her. *

It is a simple, singular, and
 louely looke, cast vpon any
 Truth or Misterie; yet a looke,
 which in its one onely simple,
 and naked Act, doth com-
 prehend in eminēcie, vertue,
 and substance, all that great
 varietie of Actes, which Me-
 ditation doth produce: This,
 doth exercise the Powers di-
 stinctly and separately: that
 doth vnite and gather them
 together into one pointe, re-
 duceth them to that vnitie,
 which is held so famous a-
 mongst the Misticall Diuines:
 to that one necessarie thing,*
 praysed by our Sauours owne
 mouth: to that one ey,* to
 that onely haire, which doth
 wound the Spouse his hart.

An act so excellēt, that it may be tearmed the quintessence of all spirituall extractions. An act, which, like as the herbe Dodecatheon, conteynes in it selfe the vertue of all the other simples, so it comprehends all the force and vigour of all the other Actes, which the soule is able to produce in the life called Actiue. It is a knownen thing, that Empirikes by meanes of fire, are accustomed to draw all the essence of the medicines which they cōpose into a litle water or powder, so that by litle things in apparence, they worke wonderfull effectes. The same may be said of the Act of Contemplation in spirituall life, one onely,

hath more force, then a great many squised out, with a great deale of beating of the braine, and breaking of the head, by meditation, wherin many are deceaued, as well spirituall Directours as the directed, those, many tymes, loading, ouerloading and oppressing these, with such a multiplicitie of Actes, Methodes, Aduises, and exercises, that the too great varietie of remedies doth verie often augment the desease which they strue to cure.



*The facilitie of Con-
templation.*

CHAP. IX.

BUT every one, will you say, is not capable of CONTEMPLATION; the very word doth affright you, THEOPISTE, because it is not so common as MEDITATION; yet I can assure you, the thing it selfe is far more facile more familiar, and more vsuall then you imagine. Yes, THEOPISTE, for doe you not esteeme it an easier thing, to behold simply, that is, with a simple and interiour looke,

some Truth, or myſterie, then to thinke of it; and againe, to thinke of it ſimply, more facile then to frame a multiplicity of diſcourſes vpon it; ſo many actes of the vnderſtanding, Will, Memory, Preludes, Pointes, Affections, Reſolution, Thankesgiuings, oblations, demands, Preparations, Inuocations; Compoſitions of Place, Representations, with all that great and comberſome traine, whereof the inſtructions for Meditation are full: for before you can beate all this into a groſſe or ſhalowe braine, you ſhall ſpend many a faire yeare, and often times, after a greate deale of paines taken, you preuayle

nothing but weary his braine,
and breede in him a disgust of
deuotion, that I may say no
worfe. I say not this, as con-
ceauing these precepts not to
be good, and all these Actes
profitable, proper, necessary,
especially to beginners in spiri-
tuall life; for who knowes
not, that meditatio is the fore-
runner, and as it were, the
Aurora of the light day of
Contemplation; and in some
sort a necessary meanes, consi-
dering the course of nature?
O God, be it far from my hart
to blame those Actes, not on-
ly of the three powers of the
soule (especially sith euen, ac-
cording to all Diuinity, eter-
nall beatitude doth consist in

those of the vnderstanding & will, which are to know, and to loue) but also those of the passions subiect to reason's lore, and interiour sense, as the Imagination and the rest. I know further, thanks be to God, that such as would omit, or leaue them off, contrary to the Rules which are prescribed by Spirituall men vpon this subiect, would fall into a certaine Idlenesse as blameworthy, as that silence, that holy Rest is laudable which the Spiritualistes haue in such esteeme. But I affirme that excesse in euery thing is to be cut of; and like as too much salte or suggar spoyle the meates wherein they are

put,

put, (where as otherwise, the use of them in a mediocrity, is excellent, the wiseman to this effect aduiseing vs, that we take honie moderately, least that the stomake being ouercharged with it, may render it, not being able to retaine it;) So is it an Aduise of the best Masters in Spirituality, to cut short, in Meditatioⁿ, the discourses of the vnderstanding and curious Speculations, which doe fauour rather of studie, then of the spirit of Prayer; yea euen not to multiply the actes of the will so excessiue^{ly}: for he that eateth too much meate, digests it not: and oftentimes those that make so many aspiratiōs,

Eleuations, affections Resolutions, stifeled with the multiplicity, know not which to take or sticke to: and making a number of good pourposes, they performe none at all. They imbrace much & hold litle. One affection or two well chewed well tasted; one or two resolutions well engrauen, deeply imprinted vpon the soule, In my opiniõ, make a man come from his meditations, better disposed, and more resolute to doe well, then when the mynd knowes not at which end to begin to put in execution those pourposes, which it rather beheld superficially as in a confused heape, then perfectly relish.

The

The Archer that beholds many markes at once, rarely hits any. But here is not the place wherein I am to enlarge my selfe vpon this point, which I haue already done, in a Direction which I made and published touching mentall Prayer, I will onely make vse of this digression to proue what I haue vndertaken, to wit, that it is easier to Cōtemplate, then to meditate; & that more doe contēplate, (though they reflect not of it) then doe meditate, as we see by experience. Tell some simple and vulgare person, that God became mā for our sake, or some other Article of the Creede, he will beleeeue it simply, and

humbly and sweetly will imbrace and assent to that mystery of our Faith. Goe when you haue done this, & make him make a Meditation vpon it, according to the long methodes which many Directours deliuer. Let's, for example, vpon Christmas day, tell a soule that beleeueth simply, and adores I E S V S borne of the blessed Virgin, that she should place her selfe in the presence of the litle I E S V S; that she should frame in her imagination the māger of Bethlẽ together with the oxe, the Asse, haye, straw, the Blessed Virgin, S. IOSEPH, the night, the cold season, the stable opene euery side to the winde &

wea-

weather, the child quaking with cold, lying all along vpon the litter, swadled in poore cloutes, adored by his holy mother, his foster-father, the Angels Pastours &c. Tell her further, that she is to inuoke the diuine grace, to make her preludes, her preparatory prayers. From thēce, make her passe on to her three points of Consideration. Shew her how she is to amplifie and enlarge her reasons and discourses, by looking vpon, waighing and examining all; the causes, the effectes, the time, place, persons, all the circumstances, actions, words, &c. Thē teache her, how she is to moue herselfe to good affections

fections out of her discourse and reasoning, affections of all sorts of loue; Compassion, Feare, Ioy, Greife, Mercy Cōpunction, &c. Instruct her how out of these affections she is to forme Resolutions. Yet further, giue her a modell of thankesgiuing, vnions and the rest. In fine speake to her touching attentions, Actuell, habituall, vertuall: of distractions, of want of gūste, of lightes, visiōs, with a number of other tearmes. Doe you not plainely discouer that in steede of giuing her the wings of a doue to fly, you lay a loade vpon her, vnder which she is not able to sturre, while she knowes not at what end

to begin a worke so confused.
So that hauing at once more
to doe then she is able, she
doth lesse then she ought. But
if omitting all this, you would
moue her to beleue in sim-
plicitie of hart, that I E S V S
C H R I S T was borne of the
virgine M A R I E, * (as we
haue in our Creede) hauing,
as she hath the habit of Faith,
this simple A c t is easie vnto
her. Wish her to loue him who
by this his birth gaue himselfe
vnto her, * and in himselfe,
whom he gaue without re-
serue, all things, * you will
find her moued, with this ex-
cesse of Charitie, * freely to
offer vp her selfe to him, and
perceauē her to be, as it were,

in

R in the verie same disposition,
 which caused the Diuine A-
 postle to say, I liue in the Faith
 of IESVS CHRIST; who hath
 loued me euen vnto death,
 and the death of the Crosse.*
 Now, in your aduise, is not
 this simple and louing aspect
 a kind of Cōtemplation, since
 it is made without discourse,
 and without that multiplicite
 of Actes, or rather agitations
 of the vnderstāding, and will?
 Hence it is, that simple persōs
 are sometymes more capable
 of deuotion, then curious, a-
 ctīue, reflecting, and pene-
 trating witts, who make a
 great deale more brute; but
 yeald lesse fruit. Endeavour far
 more, yet performe lesse. Who
 thinke

thinke you, hath more fruition of the Sunne, the Rustike who hath a cleare sight to behold and cōsider its beames and brightnes; or the Philosopher, who is short sighted, yet is able to discourse of the motions, influences and effectes, of that great light? What man, in his right witts, will not preferre the Rustike before the Philosopher in that consideration? Say the like of him who discourseth verie much in Meditation, and yet hath far lesse taste and light in heavenly things, though he rowle a number of Idea's about his imagination, his memorie, his vnderstanding, he falls far short notwithstanding,

standing, of the sweet and delightfull knowledge which springs from the simple and amiable attention of Contemplation. Yet doe I ingeniously confesse, that this kind of simple contemplation in simple soules, which forerunns meditation, is but vnpolished, rude, and accompayned with much imperfection. And that that which followes a long exercise and practise of Meditation; is far more compleate and high: because the soule being perswaded to heavenly Love, by force of so many considerations, ratiocinations, affections, aspirations, resolutions, and other actes of Meditation, doth with much more

faci-

facilitie, light and heate, fall into simple actes of Contemplation, hauing so frequently and so attentiuely beholden tasted and acknowledged a good Truth, or a true Good; and thervpon is inclyned to that loue which doth vnite the hart to God, and thence is called the band of perfection. * Yet this doth in no sort preiudice the proposition which I made, to witt, that it was easier to contemplate then to meditate, whether we vnderstand that rude and vnpolished Contemplation, which forerun's, or that subtile and accomplished, which followes the long vse of Meditation.

*An Act of simple Contem-
plation a soueraigne reme-
die against temptation.*

CHAP. X.

BUT what am I to in-
ferre out of all this
THEOPISTE? Marrie,
that if by many Actes of
Faith, taken out of the Store-
house of Meditatiō, you can-
not driue away the thoughtes
of infidelitie which doe trou-
ble and disturbe you, you
should haue recourse to the
Act of Contemplatiō, which
is more efficacious, and lesse
forced; more powerfull a-
gainst

gainst your aduersarie ; more
cōfortable to your soule : and
fitter to fortifie her in the ver-
tue which temptation strives
to shake . It is a simple and
pure acte, deuoyd of all com-
position of discourse & Idea's
or if it haue any mixture of
any, they are so subtile and
delicate, that they can hardly
be perceaued at all . For it
happens often by the indu-
strie of that wicked man
who ouersowes cockle a-
mongst the good corne,* that
the same actes, which one
would make vse of to repulse
the darts of temptation, do
more incumber then comfort
the mynd, and do rather in-
ueigle then illustrate it. Be
they

they faire and easie, be they violent and rough, they do often tymes equally hurt, while the Diuell doth change cures into poyson, and wounds vs with our owne weapons. Vineger and honie, though contrarie in taste, yet agree in this effect, that they both inflame the wound into which they are powred. Euen touching and rubbing of a sore doth venime it. To dispute against a temptation is to irritate it. To endeavour to driue it away by force of armes, is to stope its departure. To striue to put it out of the memorie, is to engraue it therin. Belzebub Prince of Flies, neuer coming so thicke

vpon

vpon vs, as when we often strike him off. If you will beleeue me therfore, you shall not wearie your mynd, by producing incessantly Actes of Faith to repelle those assaults, but you shall practise the counsell of our Blessed Father in the 7. Cap. of the 4. Part. of this Philothée, you shall vse diuersious; and faire and softly taking, and turning the ey of your mind off the dreadfull face of the temptation, you shall simply and lovingly place it vpon the truth and assurance of the diuine Goodnes, and this loving aspect, being an act of liuely Faith; quickened and informed by charitie; and

with

with all produced in contemplation with great facilitie and simplicitie, will serue you for an impenitrable buckler, against all the darts which temptation shall send out against your fidelitie. O who is able to expresse vnto you how efficacious this simple aspect is, when it is accompanied by Loue, and how dreadfull it is to the Diuells, since it makes the soule as terrible vnto them, as an Armie rancked and put in battell array: because her powers and faculties being vnited in this contemplatiue acte, are far more strong; then when they vse their actiuitie in Meditation, distinctly and

sepa-

separately. The old Chápions
in wraſtling, whē they would
exerciſe themſelves therein,
came naked vpo the Theater,
and anoynted their bodyes
with oyle, that their anta-
goniſts might catch no hold
of them. And wheras tempta-
tion, wherof we now ſpeake,
is a ſpirituall wraſtling againſt
the Angell of darknes, by how
much more naked the ſoule
ſhall be ſtript of all represen-
tations and actes, and recol-
lected in her ſelfe, drawing
all her forces into the vnitie of
her Spirit, more vigorous ſhall
ſhe be, and leſſe hold ſhall ſhe
afford to her enemy. D A V I D
when he was to goe out to
meete G O L I A T H, put off

L

S A V L E S

SAVLES' armour, which did
 loade and hinder him more,
 then it was seruicable vnto
 him: and with a poore sling,
 and a stone, slew that dreadfull
 Giant, who in his brauadoes
 threatened to make him haul-
 kes meate. I doe not affirme
 that the Actes of Meditation
 are not good weapons, wea-
 pons, as S. PAVLE saith, of our
 spirituall warefare, able to
 ouerthrow the enemy. * But
 as it happens often, that those
 that are ouerburthened with
 too heauie armour, doe fall
 downe vnder the waight of
 them, and are lesse able and
 actiue in the fight, thē though
 they were but armed with
 light armour; so in spirituall

Com-

Combates, the multiplicite of aētes contrarie to the vice wherwith we are tempted, doe more oppresse then succour the soule: and with the simple aēte of Contemplation it giues a more victorious blow, then with the varietie of others. All those litle Aētes, are like vnto the dew dropes or perles, which the nighte's freshnesse, vpon the Aurora's approach, doth spread ouer the face of the earth, wherwith it is but superficially watered: but the aēte of Contemplation resembles a full flood, which ouerflowing it's bākes, doth throughly water the whole feilds, and sinkes euen into the tree rootes. The Fa-

ther of a possessed person, as S. MARKE doth teach vs in his Ghospell, brought his sone vnto our Sauour, beseeching him to deliuer his child from the wicked spirit, which did torment him, and said vnto him: I beleue ô Lord, helpe myne incredulitie. This word of Faith, inuoking the Diuine assistāce, inuited our Sauour's sweetnesse to be mercyfull vnto him. If you could but once, THE OPISTE, recollect all the powers of your soule in the vnitie of your spirit, and with a louly and louing aspect expresse before God this onely word, *I beleue*, with as much heate of the will, as light of the vnderstanding, I doubt

not

not but ether this Spirit of
Blasphemie would depart frō
you, or if by the Diuine per-
mission, he should persiste to
persecute you, it would be to
bring the verie vertue which
he seekes to ruinate, to a grea-
ter perfection in you. Exercise
your selfe therfor with care
and attention in this interiour
recollection, and in this act
of simple Contemplation,
which is that eye of the doue
washed in the milke of mee-
kenesse, and mourning ouer
the floodes of afflictions, and
you shall see, God will restore
you your wished Peace, and
will place you in a plentifull
& deepe repose, * calling you
into the holes of the rocke,

into the holow places of the wall.

*An act of Contem-
plation.*

CHAP. XI.

B Vt what is this holow place? *Marrie* Contemplation, but in a higher degree then the former, and which doth extend it selfe, not to the hight of passive Contemplation (which depends not of him that doth plante and water, but of the onely mercy of God, * who giues that grace to whom he pleaseth, the Spirit being free

to blow wher it will, * a hight,
which I will in no sort strive
to touch, THEOPISTE) but
such an one as will beare you
vp vpon the wings of the
Doue, * that is, of Grace, to
the highest point, to which
that actiue Contemplatiō can
raise a truely faithfull soule, &
one that is holily inamoured
of the soueraigne good. * Now
which is this high point, this
supream degree; but that,
whereof the diuine S. DENIS
the Areopagite, the Apostle
of France, speakes in these
tearmes to the Bishope of E-
phesus, TIMOTHEE in the first
Chap. of his booke of misti-
call Diuinity? As for you, my
deare Timothee, applying

your selfe with an attentive
 and recollected study, to mi-
 sticall speculations, forsake
 both sense, and intellectuall
 operations, all sensible and
 intelligible things, all things
 that are, and those that are
 not too: and after an vn-
 knownen manner *rayse vp your*
selfe (words that doe point out
 an active Cōtemplation, pro-
 ceeding from our owne ende-
 uours assisted by Gods grace,
 without which we are able
 to doe nothing) *rayse vp your*
selfe, as much as you can pos-
 sibly to his vnion, who is
 beyond all essence and know-
 ledge: for being disintangled
 from your-selfe, & all things,
 all which you haue forsaken

and

and cleared your selfe of, with
a purely free issue, you shall
be carried vp to the super-es-
sentiall raye of the diuine
darknesses. * Hitherto are the
words of this great Sainte,
whom all the mysticall diuines
behold as their light. Words of
gold, and which would not
onely merit to be written in
marble, but vpon the harts of
all those that make profession
of a spirituall and contempla-
tiue life; Here is no place to
explicate them; I doe but one-
ly represent them to your
eye, or rather to your mynd
THEOPISTE, to th'ed that you
might note, by the way, the
high and inaccessible couert
or hole, where you are to take

vp your refuge, if your desire
 with the doue, to saue your
 selfe from the Hawkes tallon,
 which by the tēptation of infi-
 delity, doth so eagerly pursue
 you. You shall find out this re-
 fuge, if, during the storme, re-
 nouūcing all the operations of
 your sense & reason, of the in-
 ferious & superious part of the
 soule, as well sensitiue as rea-
 sonable, you retire and betake
 your selfe into your, inmost
 chāber, the Center, bottome,
 point and vnity of your Spirit,
 into the essence of your soule
 (for all these termes signi-
 fie the same thing amongst
 the mysticall Diuines,) And
 there in the high silence and
 repose of all your exterior
 and

and interiour faculties you be
 quiete & see that God is God*
 you taste and see how sweete
 he is. * And if in a close vnion
 you adheare to him by a liue-
 ly faith : this adhesion will
 make you one same spirit
 with him, according to that
 of the Apostle, he that ad-
 heares vnto God, is made one
 spirit with him. * Thus shall
 you imitate the shells of the
 Sea, which that they may not
 be the billowes game, cleaue
 to the Rocke, as soone as they
 perceauē the tēpest approach,
 remaining there immouēable
 and vnuariable : and you shall
 cleaue to God ; you shall hold
 him and not let him goe, like
 to the Spouse in the Canticles

you shall tye your selfe to the pillar & firmamēt of Truth, * the holy Church which doth propose vnto vs his oracles: a pillar, against which all the Gates and Powers of Hell, shall neuer be able to preuaile. * This is that secreete to you, * or rather which is in you, wherof the Prophete speaketh, whither you may retire your selfe neere vnto God; who is present to the most inward corner of your hart, as all the Contemplatiues hold, in a most peculiar manner. This is the couert of his countenance, vnder which we may shelter our selues from the violence of contradictions and temptations, no otherwise

then

then litle sucking children,
who doe thrust into, and hide
themselues in their mothers
bosome whē any thing feares
them. This is the denne
where DAVID, persecuted by
SAVLE hidde himselfe; and
where his very enemy fell
into his power. This, it that
great City of Refuge, that
Sanctuary, where you may
free your selfe from your inui-
sible enemies; and where
they are not permitted entrie.
This is that high place, that
sharpe toppe of the Rocke
where the Eagles build their
nest, * as IOB saith. And that
most high & sublime refuge,
whereof the Psalmist makes
mention, to which no euill

come

come nor shall any scourge approach. T'is the Desert where the woman in the Apocalipse saued her selfe, least the dragō should haue deuoured her fruite. These are the wings of the doue, which the Psalmist wisheth for, to fly vp to his rest. * It is in this high degree of Contemplation, that he compares himselfe to a Pelicane in the wildernesse, a night crow in the house, and to a sparow solitary in the house toppo.



A Practise of this Act.

CHAP. XII.

YOU will perhaps aske me what that happy shelter is, that you may spring away towards it, as a Hart dead run by the hounds, his breath and legges failing him, who rūs himselfe into some thicke Groue, as into an vnpregnable Fort, or into some holow denne in the side of some high Rocke, according to the Psalmists song, that the high moutaines are for the Heart's, the rocke a refuge for the Iechins. * I did point it you out in S. DE-

NIS,

NIS, his words, THEOPISTE, which if you find somewhat obscure, I will here a little illustrate them by an explication fitted to your pourpose. Know then, that if all the remedies which I haue prescribed, be not able to worke the cure: and if you find not your hart deliuered of disquiete by the diuers considerations, and practise of so many vertues, & different Actes, you are to imitate the Prophete IEREMIE: The solitary shall sit, and hold his peace, and afterwards he shall rise aboue himselfe. Endeavour then, following this aduise, to settle your thoughts entring into your selfe: and to hold your peace; that is, to silence

lence all the noyse of your exterior or interior senses, of all your passions: to deprive your imagination of all the shapes of created things; to stripe your memory of all the Idea's of creatures & sciences: not to permit your vnderstanding to discourse, no not to appease the motions, and boylings of the will which is to sing to God the Hymne of sacred silence, in the Hierusalem, or City of Peace of our hart: to throw downe vpon the ground, or rather to throw out all naturall light, admitting onely into the Sanctuary of the bottome of our soule, the simple, abstract, pure, vniuersall ray of a liuely Faith;

Faith ; exempt from all discourse, representations, and actes: and in this louing submission or assenting quiet of mind, in this settled attention, in this inward vnion ; by so much the stronger, as it is lesse perceaued; so much more exquisite, as it is lesse sensible; keepe your selfe neere vnto God: cast your selfe into this sacred blindnesse , clearer-sighted then all sight: into this night, which is brighter then the day: into this darkenesse clearer thē the light: into that resplendant cloud, so much celebrated by the mistikes ; and as another MAGDALENE set at our Sauours feete, remaine inuariale and immoueable,

with-

without euer regarding the
spoyles which the temptation
seemes to make in all the
partes of your soule, whether
it be sensitiue or reasonable, so
it be inferiour to the highest
point of your spirit. For as
long as that shall say no, let
the flesh be moued, let the
diuell rage, you can neuer be
vāquished. God can take you
vp by this haire out of these
troubles, as well as the Angell
tooke ABACVC by one of his:
and as long as this haire re-
maynes intire, you shall neuer
loose your interiour strength.
And though we apprehend
that the inferiour portion of
our reasonable part, is disloy-
all and impious, yet feare not,
the

the highest point of your spirit, like another MOYSES, is with God in the clouds, vpon the toppe of the mountaine, he will appease his wroth against Israel, who below, eates, danceth, playes, and then adores the golden Calfe. Though all your senses, passions, and powers, should be troubled and disordered by temptation, and as it were, should liue in a kind of impiety and idolatry, so that you sticke and adheare to God in the toppe of your spirit, it is enough to warrant you from his wrath, and the dread of his Iustice. And though you seeme to be forsaken of God vpon this Crosse, and that malice seemes

seemes to be consummated in
you, that is, accomplished in a
highest degree, yet as long as
in the botome of your hart,
you are able to say vnto God,
o heauenly Father I cōmend
my poore soule into thy hāds,
* you are still in good estate.
Your lot is assured in such
hāds, * out of which no power
can beare you away by force, *
till by your free consent, you
take your selfe out of them,
God neuer forsaking any but
such as forsake him.



*An Eleuation towards the
toppe of the Spirit.*

CHAP. XIII.

THe wise-man saith,
that it is in vaine to set
snares for birds alrea-
die flying, * because a man is
not able to force them from
the wing : and indeede we
neuer reade that the bird of
Paradise is caught, nor is she
euer found in earth, but when
death makes her tumble
downe : for hauing no feete,
she keepes continually in the
open aire, where she doth
feede and repose. The same

may be said of soules, which doe soare aboue all sensible and intelligible things, yea euen beyond themselves, towards God. In vaine doe the diuells set trappes for them: while their eyes still turnd and sett vpon God, doe neuer sleepe, the sleepe of the death of sinne. * The litle flies once inueigled in the Spiders netts, ticke therin: the great ones doe burst and breake them. Temptations are true Spiderswebbs, which doe scarcely euer catch those soules, which doe soare aboue created things, & which entertayne thoughtes of God, more dearely then all other thoughtes, and are more sensible of his touches, then

all

all other feelings. Thunders, winds, stormes, hayle, rayne, and the rest of the impressions of the aire, doe onely beate vpon the midst, and the foote of the Mountaine Olympus, whose toppe enioyes so constant and continuall a calme, that that which one writes therein in the dust, remaynes still in the same estate, neuer being touched with the least breath of wind. And though the midst and lowest part of our soule be weather-beaten with the tēpests and stormes of temptation, yet it is in our power, with the assistance of God's grace, to maintayne the toppe of it in a constant peace and serenitie, by so much the
greater,

greater, by how much it is
lesse knowen, and by so much
more solide, by how much it
is lesse sensible. In two parts
of the Tabernacle of the
Iewe's Temple, there was
nothing seene but fire, flames,
flesh, blood, sacryficed victi-
mes, sacryfices; nothing heard,
but the brute of beastes which
were slaughtered, and the
harmonie, of the heavenly
Hymnes and prayses: But in
the SANCTA SANCTORVM,
nothing was felt but parfumes;
and the High Preist, who
alone carried them thither,
adored God onely in a high
silēce. It is into this misterious
silence of the Sanctuarie of
the botome of your hart that

M

I in-

I inuite you to enter, THE OP-
PIS TE, neuer taking notice
of the noyce and rustling ou-
trages of your interiour po-
wers and faculties: and in this
fort you shall find out that so
much desired Peace, tearmed
best * by the wiseman. When
a towne is beseiged, at the first
the inhabitants make sallies to
free theselues, till the enemy
force them in; and then they
conteyne themselves within
the compasse of the walls. But
if the towne come to be taken
by assaulte, they retire and
betake themselves into the
Castle; which being also take,
they imprisone themselves in
the dūgeon, where they come
to reasonable tearmes of com-
position.

position. We are to proceed in like manner in our temptations. First we are to vse sensible Actes to rayse the Seige: but finding the enemy too violent and strong, we are to retire our selues into our interior, yea, in case the appetite and Powers suffer violence, we may shutt our selues vp in the verie botome of our soule, where full and absolute Consent doth reside) and hart, whence the wiseman saith life doth proceede, * and neuer depart or render vp that place till we accord an honorable composition, to witt, that our Soueraigne be not offended. It is better to fall innocēt, then criminall to liue, saith an aun-

cient Father. And doth not
 holy write say, what better
 were a mā to gaine the whole
 world, and loose his owne
 soule * for an Eternitie. Certes
 this retireing of our selues
 into the bottome or inmost
 roome of our soule, makes
 resemble the Tortis, who is,
 if it were, impregnable, while
 she keepes her selfe within
 her shell, and the Irchine,
 which cannot be bitt by
 dogge, nor taken by the bare
 hand of a man; being as a
 cheshnut vpon the tree, beset
 on euerie side with prickes.
 The diuell knowes not where
 to catch hold on vs in this
 happie estate, nor where to
 hitt vs: for hauing renounced

sense,

sense, humane Reason, and all created things, he knowes not how to assaulte vs, while we leaue no place or footing to his illusions. Happie is the soule that is come to this degree: for one may affirme of her, that God hath raysed her a Horne of saluation in his house, where freed from the hands of her enemyes, she may liue deuoyd of feare, in sanctitie and Iustice. And which is yet more remarkable, he makes her draw aduātages from her enemyes, from all that hate her; and profit from her temptations and tribulations.

A generall abstraction.

CHAP. XIV.

MAKE haste, THEOPISTE, to enter in this Repose. * But by what gate are you to enter by a mentall abstraction from all that is created, and all that can be any impeachment to the vnion of our soule with God. Then it is that you are to imitate the Commanders of the Armie of Israel, who hauing made their garments and weapons a troupe of testimonies, and placed I E H V vpon them, they proclaimed him King.

King, and cryed, liue I E H V,
I E H V is King. When you
shall haue turnd the old man
out of his vitious habites, and
shall haue renounced all the
impressions of sense and rea-
son, then, in that intire hu-
mane ignorance, you shall
meet with the obscure bright-
nesse, or bright obscurity of
Faith, which will appeare
vnto you, as a Pillar of bright
& light fire; a pillar in strēgth,
in truth a light, and burning
in Charitie. This eminent de-
gree of Actiue Contempla-
tion, doth not behold God in
any affirmation or negation,
as the Misticalls speake, nor
yet in any particular species,
but as an vniuersall Obiect

elevated aboue euery created knowledge and capacity. In which respect, this practise would be foueraignely good against your tēptation, which being onely generall, w^ould be much more efficaciouſlie repelled by this generall aspect, then by anie one in particular.

Against generall temptations.

CHAP. XV.

FOr I must here tell you for your consolation, that in matter of temptations, the most vniuerſall
are

are the least to be dreaded. For as in good Philosophie, the arguments that conclude too much, conclud nothing at all: so excessive suggestions doe fill the soule tempted with such a horrour and distaste, that they neuer get admittance, since the soule cannot be carried so suddenly to such an extremitie. Whereas particular ones which come with a lesse noyse, doe runne like water into the interiour, and as oyle into the bones, * that is, in a sort insensibly and imperceptibly. The baite is quicklier swallowed downe, then the hooke that is hid vnder it, is thought of. We gather Aspalata delightfull to the ey,

without euer thinking of the
Aske that lyes vnder it, whose
sting is mortall. This will be
more easily conceaued in an
exāple. You are tēpted in ge-
nerall against all that faith
doth teach vs, and there is no
kind of abominable Idea to
this effect, no kind of brutish
infidelity, of execrable blas-
phemie, of detestable im-
pietie, which the wicked
spirit doth not represent vn-
to your hart, to bring you
to Atheisme. Loē the Picture
of your affliction! But doe you
not also discouer the folly, &
foolerie of the diuell therein,
as malignant & mischeeuous
as he is? doe you not perceauē
that that which you esteeme

force and violence, is meere want of force, and infirmity in him, who vsed little slight and guile in laying his snares. For your soule conceauing an incōparable horroure against such like illusions, falls into the other extreameity, and, though imperceptibly, (which is admirable, and indeed is the worke of the finger of God * in you) diues deeper, and takes better roote in faith, which that hellish Feind strues to roote vp, or shake. Whereas, if the temptation were against some one article of our beleife, as against the reall presence of the body & blood of the Sonne of God in the Eucharist; of the Trini-

tie of persons in vnity of Essence; or the like, doubtlesse his batterry were more to be feared; for like as in an ALARVM if one linke or ring breake the whole is spoyled; so taking away one Article of the Catholike Faith, we faile in the whole, that is, we forsake vniuersality which makes the true Catholike, and consequently the whole frame doth threaten ruine. At the Seige of a towne, though it be inuironed rownd about, to preuent the entrie of any succour; yet is batterie layd onely to one side of it, where the breach being made as great as they desire, the assault is giuen, & vnlesse good resistance & op-

positiō be made, the falls towne
into the beseigers hands, who
entering onely that way, and
not ouer all the walls at once,
make themselves notwith-
standing Masters of the towne.
The diuell our sworne ene-
mie, doth cōtinuallie lay seige
vnto our hart, and roaes about
it, like a Roaring lyon seeking
his prey. * But to make him-
selfe Master, he mist his marke
in assaulting vs so generally,
without making a particular
breach, whereby he was to
enter. This is it that makes me
iudge, that the temptation
which doth assault you. THEO-
PISTE, being too generall, is
but a false ALARVM which
the enimie giues rather to
trouble

trouble your inward repose and quiet, then anie hope which he conceaues to overthrowe, or reduce you to the Abisse of misery. Take a good hart therefore, and say with the Psalmist, that though all the forces of Hell should make head against you, yet would you not feare; though a million of companies incōpassed you, yet would you not dread, because God doth rise vp to succour and saue you. Vnite your selfe vnto him in the high point of Contemplation which I haue discovered vnto you; & keepe your selfe there without all discourse, without all reflection vpon your selfe, without framing any particular

cular act, in a profound and
generall silence. For it was in
the vniuersall Peace and silēce
of all the vniuerse, and in the
midst of a darke night, that
the Omnipotent WORD came
from Heauen to earth to vnite
himselſe to our nature; * to
enlighten euery man coming
into this world * and to illu-
minate those who were in
darknes and in the Region of
the shadow of death, * And
with what torch, but the torch
of Faith, wherby he makes
our darknes lightsome? I re-
member, THEOPISTE, I made
once a litle spirituall treatise,
OF EXERCISE OF LIVELY
FAITH, which might, as I
conceauē, not a litle comfort

you,

you, and more amply instruct you, touching this act of Contemplation, which I haue marked you out for your last refuge. I made you this Paraclete or Consolation, being at our villemond, where I am detayned this winter, to distribute the word of God. After my returne to my Residence, I will looke out that writing from amongst the papers of my Studie, where it lyes buried, and I will make a copie of it be taken, to send you. Meane while, make vse of the instructions which are conteyned herein, not onely in the temptation which doth presently presse you, but in all the rest that may chance to assault

saule you after you shall be deliuered of this. For these precepts, which for the most part, I haue gathered out of the aduises of that blessed Prelate FRANCIS DE SALES of holy & happie memorie our most honoured Father and Directour, may be applyed, not onely to the temptations of blasphemie and infidelitie, but euen to all other temptations, for that these endeouours are not so tyed to particularities, as that they doe not also descend to generalities : being of the number of those Antidotes, which are tearmed vniuersall.

*An Exhortation to spirituall
vallour, in imitation of
IACOBS wrastling.*

CHAP. XVI.

IN cōclusion, I must make
the Apostolike trumpet
sound in your eares, fight,
I, fight, THEOPISTE, as a good
and faithfull seruant of IESVS
CHRIST. * Fight generously,
māly, incessantly, that by that
good Combat you may con-
serue your Faith, and obtayne
the crowne of Iustice. * Our
whole life is a warfare, a temp-
tation. Sweete and gentle cal-
mes are blowē ouer by rough
stormes.

stormes. In the world as on the Sea, the still & calme day, is most doubted, most subiect to rayne. The Calme of the mynd is still essayed by some rebellion, that so standing alwayes vpon our gard, temptation may not surprise vs. *

Doth the greatnes of your aduersarie astonish you? call to mynd that IACOB's antagonist was yet stronger. An Angell at libertie, must needs exceede those Angells of darknes, who be loaden with their chaynes. Yet at IABOC's well, the Patriarke held the Angell play; and though he came halting away, yet victorie and benediction was his. Be couragious and the like will befall you.

And

And though you haue not a like aduerſarie, yet like I A C O B, you fight by God's permiſſion, a tryall of your fidelitie: you fight in the night of Faith, which is inuironed with types, enigma's, clouds. At I A C O B's well, ſignifying that you are to cleaſe your ſelfe from all naturall lightes and reaſons, all ſenſible and intellectuall knowledge, to betake your ſelfe naked and pure to the toppe of the Spirit, without all the formes and ſhapes of terreane things, where liuelie and pure Faith keepes her Reſidence. I A C O B neuer quitted his hold, till the Angell bleſſed him, and the day began to breake. So are you

inſe-

inseparably to hold God; till the rayes of his countenance beginne to shine vpon you. * And till he restore the ioy of his Salvation. * Thus shall you become a true Israelite, victorious, and seeing God. * Be not troubled that humane reason in you comes off halting, you shall walke hereafter vpon a right legg, the Diuine reuelation, wherein consistes the essence of Faith: An essence by so much the more pure, by how much it admits lesse of the mixture of naturall light and experiēce. For Faith doth loose its merite, saith S. GREGORIE, where experience hath place, being saith the Apostle, of inuisible things and
such

such as appeare not. * If you desire to be armed with the Armour of God to defeate the Diuell, throw away, with DAVID, SAULS armour, stripe your selfe of humane reason, and sense. We are not onely to wraastle against flesh & blood, but Powers and principalities also; against the Gouvernour of the world & wordly darknes; against the hyest and most subtile malice of our mortall enemy. * The armour of God therefore is necessarie for vs, to stand constant: to stand immoveable like vnto the Mont-Sion. * And to this end we are to retire our selues into the verie topp of our Spirit, where God doth soueraignely rayne.

He

He that remaines there vnder the wings of the Highest, shall infallibly be deliue^{ed} out of the Fowlers snare; and vnder that shelter, shall sing to God the song of his deliue^{tie}, adoring this Mercy in the 30. 90. & 123. ps. or in the Canticle of our B. La. ZACHARIE. SIMEON. But aboue all, be sure to keepe your selfe in this learned ignorance, and Adhearing onely faythfully to the prime & vniuersall Truth, which is God, banish from you hart all manner of curiositie in point of Faith. Protest with the Apostle, that you will know nothing herebelow, but IESVS CHRIST. * Stand firmly, least the enemy be-

reaue

reave you of your crowne.
Forfake the foule & troubled
waters of Egipt, to drinke
of the pure source. Sacryfice
your ISAAC, your naturall
light, vpon the toppe of this
mountaine. Repose peaceably
in him W H O I S. Be not
separated from his Charitie,
and your faith is in assurance.
CHRIST hath reuealed a faith-
full promise by the mouth of
his beloued disciples: who-
soever shall remayne faithfull
till death, shall be rewarded
with a crowne of life.

F I N I S.

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